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AND NOW CHRIST SETS CHURCH BACK ON TRACK DOCTRINALLY!

By Herbert W. Armstrong
UNTIL ABOUT 1969 we in God's Church *did* all "speak the same thing." By 1978 many of the ministers were speaking *different* things! God had withdrawn from us His blessing and power that for 35 YEARS caused the Work of His Church to grow at the approximate rate of 30 percent every year over the preceding year!

WHAT CAUSED GOD TO WITHDRAW HIS BLESSING AND POWER?

Precisely the same thing that choked the growth of the Church of God at Corinth from A.D. 56, 25 years after the Church was founded at Jerusalem. They were following different leaders, speaking different things, watering down the sacred and precious truths of Christ!

Christ's apostle wrote to the Corinthian Church, in A.D. 56,

"... HOW may we obey Christ by all speaking the same thing, when we — especially a small portion of the ministers — have not all believed the same thing?"

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10).

They were starting to follow different leaders teaching different doctrines. The Church was becoming divided! And a church divided against itself cannot stand!

Once such division starts among ministers it is a difficult matter to correct. For most who have gone doctrinally afield will today — just as in Corinth in A.D. 56 — not be willing to change back from error and watered-down doctrines to God's TRUTH!

This same defection was occurring in the church at Rome. And God said through the apostle Paul, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine by which ye have learned; and avoid them. For they by good words and fair speeches deceive the hearts of the simple" (Romans 16:17-18). Jesus Christ showed me that, much as it hurt,

God commands we all "speak the same thing." But what is CHRIST'S means of giving us that "SAME THING"?

the No. 1 deceiver with watered-down doctrines, in authority, whom I had to mark and put out of God's Church, was my only living son whom I loved as only a father can. Other liberals have had to go since. GOD'S CHURCH MUST BE CLEANED UP! We must all SPEAK THE SAME THING, as God commands!

But *HOW?* How does Jesus Christ put His doctrines into His Church? How did He in A.D. 31? How in A.D. 1933?

DID THE CHURCH OF GOD, OF A.D. 31, believe and proclaim the TRUE doctrines? How did they come to believe as they believed? Did their doctrines come as a result of a vote of ministers on the ideas, opinions and convictions of the ministers in the Church?

HOW must the true Church of God *today* receive its doctrinal beliefs? Doesn't every human individual, by himself, KNOW

end. Many shall be purified, and made white, and tried . . ." (Daniel 12:9-10).

God's sifting time is upon us! God is allowing those duped by Satan to bring upon us the GREATEST TIME OF TRIAL AND TESTING THAT His Church has undergone in our lifetime!

When I pray, as I do many times a day during this supreme trial of the forces of State government of America's most populous state and the forces of the public press lined up against us, falsely accusing us, picturing us to the public as if already tried and proved guilty — as CRIMINALS — I not only petition God to deliver us, but I also THANK GOD for this trial and test! We are being STRENGTHENED by it! We are being brought closer to God and welded CLOSER TOGETHER than ever before! God, through this trial, is weeding out from our midst the liberals who did not believe or "speak the same thing." These I have LOVED sincerely, even as I have loved my own son!

I wonder, do we sometimes LOVE even the sin *within* us that we hate to purge it out? At least I know how I have so sincerely loved those individuals whom Christ has been purging out — that we MAY all be united in speaking the SAME THING — speaking GOD'S TRUTH!

Now *HOW* may we obey Christ by all speaking the same thing, when we — especially a small portion of the ministers — have not all *believed* the same thing?

I can tell you how my son, when he was executive vice president, with a small group of liberals at headquarters, tried to bring us into harmony. Some of the ministers did not believe many of the doctrines Christ had put into His Church. A minority (yet perhaps close to a dozen field ministers) had liberal leanings — did not believe the SAME THINGS Christ had put into His Church. So, *behind my back* — unknown to me, while I was in another part of the world carrying Christ's Gospel message into other nations — they produced what they called a Systematic Theology

Project, *changing and watering down* — making more liberal — many doctrines Christ had put into God's Church.

Why did they do this? The one who wrote most of it stated to me in writing, "My only goal in coordinating the project was to bring doctrinal consistency, stability and unity to the ministry and the Church."

This reminds me of a saying we used to have on the tennis

"The Corinthian church was not in harmony. It was divided. WE had gotten out of harmony. WE were divided!"

courts. "The idea was fine, but the execution was rotten."

These deluded and misguided "scholars" were in fact IGNORANT of the central truism: that the "same thing" we must all speak *must be what CHRIST speaks*; and for unity in what He speaks, the doctrines MUST BE PUT INTO THE CHURCH BY JESUS CHRIST! Not by compromising, watering down Christ's teachings to satisfy rebellious liberals. JESUS CHRIST is the living HEAD of the Church. They overlooked that!

So it has become necessary for CHRIST, the HEAD of the Church, to SET GOD'S CHURCH BACK ON THE TRACK OF GOD'S UNITY — not confusion by trying to satisfy rebellious men by COMPROMISING GOD'S TRUTH!

Now *HOW* did God put His doctrines and teachings into His Church in A.D. 31? — before many in the Church turned to another gospel (Galatians 1:6-7)? And how did the living Christ put God's doctrines and teachings into His Church *TODAY* — before these "intellectual liberals" began trying to compromise and water down?

Only by His chosen apostles.

As I quoted in the beginning, in 1 Corinthians 1:10 Christ says we must all speak the same thing. *WHAT* "same thing?" That which comes from the MIND of CHRIST — "Let *this* mind be in you, which was also in Christ Jesus" (Philippians 2:5).

The Corinthian church was not

in harmony. It was divided. WE had gotten out of harmony. WE were divided! Those who do have the mind of Christ and are surrendered to the Spirit of God are being used by Jesus Christ in *rooting out* that spiritual CANCER from God's Church.

Ministers are being called in for conferences. The first thing we at headquarters are concerned about is *their attitude!* If the attitude is good, any doctrinal differences can be straightened out, and we may proceed in peace, harmony and UNITY in the faith — all speaking the same thing that CHRIST speaks! If the attitude is resentful, rebellious, bitter, the

one having it is "hooked" on a spiritual drug far worse than physical heroin. I have warned against this attitude for 49 years — ever since I began to preach in 1930.

It is only common sense to realize that if everyone teaches what he, personally, believes, or if we follow different leaders each speaking his own thing, WE HAVE ONLY CONFUSION!

Our teaching and doctrines MUST COME FROM GOD! Through CHRIST! And through His apostle!

But *HOW?* Must some speak what they don't believe? We must BELIEVE what Christ SAYS, to be saved!

Jesus Christ is the Word of God in PERSON. The Bible is the same Word of God in PRINT! The very first man to be used in writing down the Word of God as CHRIST (in the Old Testament, Yahweh) inspired, was Moses, and he wrote more words of it than any other. Now did Moses seek this commission for himself? No, Moses had been reared a prince in the palace of Egypt's pharaoh, and he probably cared little or nothing about being a leader for God.

But God called to him in the incident of the burning bush (Exodus 3).

Immediately Moses protested. "I'm slow of speech," he objected, "I stutter." God was a bit angry at this. But God said He had provided for that. He had appointed Moses' brother, Aaron, to be his spokesman. Moses accepted God's rebuke and became strong and faithful in the Lord.

He believed what God said!

God has always, in dealing with humans, worked through

(See CHURCH, page 2)

"God says we in His Church must all believe and speak the SAME THING — we must be AGREED on what is truth and right and good as opposed to what is evil and sin."

CHURCH BACK ON TRACK DOCTRINALLY

(Continued from page 1)

ONE MAN at a time — one who believed God! Some in ancient Israel challenged this one-man leadership. Some, likewise, have challenged it today!

First, Moses' own brother and sister challenged his one-man leadership. Miriam and Aaron said, "Hath the Eternal indeed spoken only by Moses? hath he not spoken also by us?" (Numbers 12:2). "And the Eternal heard it . . . And the Eternal came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth . . . My servant Moses is not so [as the others] who is faithful in all mine house . . . Wherefore then we NOT AFRAID to speak against my servant Moses?" (verses 5-8).

"And the anger of the Eternal was kindled against them" (verse 9). And Miriam was inflicted with leprosy for a while.

Yet, though our members and ministers all know this, some are NOT AFRAID to speak contemptuously, in hostility, or defamingly against Christ's apostle today! They need not fear ME! For I will not turn on them or strike them.

WHY, then, do they not fear GOD? It must be one of two things. Either they do not really comprehend this teaching of the incident about Aaron and Miriam, or they do not believe that God has chosen me as His apostle and human leader today. Or, perhaps they think God is NOT the same yesterday, today and forever! In any event, this is

"They accused Moses of appointing himself — though there had been ample evidence by the fruits of Moses' leadership and even miracles God did through him, that they were without excuse, just as many are today."

a matter between them and Jesus Christ.

But there was an even more significant incident of opposition of Moses' leadership.

That is the case of Korah, Dathan, Abiram and On. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes . . . famous in the congregation, men of renown: And they gathered themselves together against Moses . . . Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Eternal is among them: wherefore then lift ye up yourselves above the congregation of the Eternal?" (Numbers 16:1-3).

They accused Moses of appointing himself — though there had been ample evidence by the fruits of Moses' leadership and even miracles God did through him, that they were without excuse, just as many are today.

What happened to them? "And the earth opened her mouth, and swallowed them up . . . They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished

from among the congregation" (verses 32-33).

GOD IS ON HIS THRONE! And He is the SAME GOD! He has not changed! Once again, the same God is going, very soon now, to shake this whole world — to produce astounding miracles — and those who take His Work lightly

"God is TRYING us as never before. He is drawing those of us who both love and fear Him closer to Him and to each other! He is permitting trials and tests, such as we never experienced before, to come upon us, so that we will RELY ON HIM in unshaken faith!"

and ought to know better are going to have to REALIZE that He is the SAME GOD TODAY!

We are in the trying and sifting time, right now, for God's Church! Notice it, in Daniel 12:9-10:

At "the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall UNDERSTAND" (Daniel 12:9-10).

My children in Christ, can we not see that we are IN THAT TIME, NOW? God is TRYING us as never before. He is drawing those of us who both love and fear Him closer to Him and to each other! He is permitting trials and tests, such as we never experienced before, to come upon us, so that we will RELY ON HIM in unshaken faith! But the self-minded among us, even the few in the ministry, DO NOT UNDERSTAND! They do not believe God is the SAME today

was the real leader. Jesus had told His disciples to go NOT to the gentiles, but to the "lost sheep of the House of Israel." The "House of Israel" never refers to the Jews — always to the kingdom that became known as "the lost ten tribes." They were in Western Europe and Britain

spoke to Ananias and Sapphira, causing them to drop dead. Verse 15, it was PETER's shadow as he walked by that healed the sick.

Acts 5:29: PETER said "We ought to obey God rather than men."

Acts 8: PETER with John went

when Jesus gave this instruction.

Undoubtedly it was after Peter and the original apostles had left the Middle East and traveled to Britain that we read only of Paul and those under him.

Notice now PETER's preeminence. Few have ever put all these scriptures together as I shall now do. This shows PETER was leader.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called PETER, and Andrew his brother, casting a net into the sea . . . And he said unto them, Follow me, and I will make you fishers of men" (Matthew 4:18-19). This is the first mention of calling His disciples. It is significant that PETER is named first.

Matthew 10:2: "Now the names of the twelve apostles are these: The first, Simon, who is called PETER . . ." Notice PETER is called "the first."

Matthew 16:16-19: ". . . Simon PETER answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee [PETER], That thou art PETER, and upon this rock I will build my church . . . And I will give unto thee [PETER] the keys of the kingdom of heaven: and whatsoever thou [PETER] shalt bind on earth shall be bound in heaven: and whatsoever thou [PETER] shalt loose on earth shall be loosed in heaven."

In Matthew 18 Jesus appears to be speaking to the 12 as a group, and in verse 18 the binding and loosing is again mentioned. The binding and loosing was given to APOSTLES, but PETER was unquestioned leader of the original 12 apostles.

John 21:15-17: The commission, "Feed my sheep" is three times given to PETER.

Acts 2:14: On the Day of Pentecost, it was PETER who gave the first sermon, converting some 3,000. Verse 38, PETER gives the instruction for baptism.

Acts 3:4, 12: It was PETER who healed the cripple. And it was PETER who gave the sermon to the assembled crowd, and God added 2,000 more to the Church.

Acts 4:8: It was PETER who spoke boldly to the rulers, after imprisonment, and, verse 19, said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Acts 5:3, 15: It was PETER who

to Samaria. Verses 18-23: It was PETER who rebuked the first pope, Simon the Sorcerer.

Acts 9:32-34: PETER heals Aeneas.

Acts 9:38-41: PETER raises Dorcas from death.

Acts 10:1, 9: PETER used by Christ to be the first to open salvation to gentiles. Verses 19-24, circumcision not required.

Acts 11:1-2, 18: Apostles hear from PETER how God had granted repentance to gentiles and salvation with eternal life.

Acts 15: Here is the crux chapter, not generally understood. Paul and Barnabas had come to the church at Antioch. Certain Pharisees had come down from Judea and taught that "Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul and Barnabas have much dissension and disputation with them.

Now here was a classic EXAMPLE of HOW DOCTRINES were put into the Church and doctrinal disputes settled in the Church!

It was determined that Paul and Barnabas and certain others go up to Jerusalem for apostolic settlement through the Holy Spirit.

"And the apostles and elders came together for to consider of this matter." Now notice, "there had been much disputing" between the apostles and elders. They were not of one mind!

How was the matter settled? By the Holy Spirit, but through WHOM? ". . . PETER rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us." Notice, PETER was specially chosen, "that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, who knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."

Notice, it was GOD leading Peter, as chief apostle. For these gentiles to be required to be circumcised, would obligate them to become a debtor to do the whole [ritual] law" (Galatians 5:3). Therefore Peter concluded, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

PETER had spoken! God had

made choice among them, choosing PETER to open salvation to the gentiles, and, now, to SETTLE this dispute over what God required of uncircumcised gentile converts. And that settled the matter!

Notice, once Peter had settled the dispute, "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Paul and Barnabas were NOT disputing Peter's decision. They were NOT giving their input to the disputed question — the question had been SETTLED — by PETER! Paul and Barnabas merely gave the ministers gathered there the NEWS of what God had wrought through their ministry.

Then James rose. James was pastor of the Jerusalem headquarters church. In today's language, we would call him chairman of the meeting. He did not make the decision. PETER had already made it. He merely said, "Simon [PETER] hath declared . . ." And James merely CONFIRMED Peter's decision, making it official. That ought to make clear this crucial 15th chapter of Acts — the one classic example of settling any disputed doctrine in the Church. And, though there were other apostles, God worked primarily through ONE man — PETER! Has God changed? Or is He the SAME still today?

Finally, notice Galatians 2:7: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto PETER."

The Jerusalem conference (Acts 15) showed that PETER was predominant over even Paul, although Paul was the ONE MAN God worked through primarily in the ministry to gentiles.

The CHURCH is GOD'S Church. The HEAD of the Church, under GOD, is Jesus Christ. Under Christ, on the human level, is His chosen apostle, through whom He has raised up and built this SPIRITUAL (See CHURCH, page 4)

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WHAT IS A LIBERAL?

By Herbert W. Armstrong

GOD SAYS to His Church, through the apostle Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Corinthians 1:10).

This passage continues saying the church at Corinth, precisely like today's Church of God, was following various and differing *men* with differing doctrines. They, like many today, were *forgetting* that the HEAD of the Church is Jesus Christ — that Christ is ALIVE today! That HE really is leading us!

Satan has been striking at God's Church and Work from within and from without! And as in the Ephesian church, where Paul said "... of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

What happened in those

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churches in the first century has happened to us today. Those guilty of causing division are fighting God and shall be judged by Him!

My son, Garner Ted, fell under the influence of certain liberals, with whom he surrounded himself. He had had some liberal leanings prior to that. There were those around him bent on changing the doctrines of God's Church, watering down God's TRUTH.

I am learning now that my son was swayed under this liberal and secular-oriented influence. Because of his position of executive vice president, and because he assumed authority beyond that delegated to him, those who were sound in the doctrines Christ had put into God's Church, who had been taught directly by me in earlier days of the college, were demoted, shanghaied away from headquarters.

Gradually, subtly, systematically, while I was in other parts of the world carrying Christ's Gospel message, doctrines were being watered down, the college was being made secular, God and Christ were being cast out and a conspiracy was in progress to get rid of Christ's chosen apostle, unless he accommodated the conspirators by dying.

Church teachings were being changed. The most resultful booklet of all, *The United*

States and British Commonwealth in Prophecy, was attacked, greatly deleted and later put out of circulation — the same with a number of other basic and important booklets written by Christ's apostle.

This group of liberals assumed the authority of setting Church doctrine. The one who primarily wrote the Systematic Theology Project later wrote, "My only goal in coordinating the project was to bring doctrinal consistency, stability and unity to the ministry" — that is, unity in watered-down doctrines that older loyal ministers did not and never would accept! THAT WAS NOT UNITY — IT WAS DIVISION!

But what do we mean — 'LIBERAL'?

Let's understand what defines a liberal — and GOD'S WORD about it.

What is the basic difference

between Old Testament teaching and that of the New Testament? The same BASIC SPIRITUAL LAW was given to both Old Testament Israel and the New Testament Church. But there was still a great difference. Notice how the apostle Paul defined this difference.

"[God] Who also hath made us able ministers of the NEW testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life" (II Corinthians 3:6).

It's the same basic SPIRITUAL law. But without the Holy Spirit, the people of Old Testament Israel could keep the law of God only by the strict *letter* of the law — not by the SPIRIT or its obvious *intent* or *principle* involved.

Years ago God showed me, by an incident, what He means by the *spirit* of the law. My elder daughter, Beverly, was in school, possibly the seventh or eighth grade or high school — I don't remember the year. She was an avid and a rapid reader. One day her teacher sent me a note, saying Beverly was injuring her eyes and her progress in schoolwork by excessive reading. She had been bringing books of fiction — love stories

Jesus Christ says a house divided against itself cannot stand. A few "liberal" ministers have caused "division and offenses contrary to the doctrine which ye have learned." God's House has been divided. But NO LONGER!

— from the school library. She would read a whole book in two or three evenings at home. I spoke with my daughter and told her she must stop bringing the fiction books from the school library and stop her excessive reading — because her teacher had sent me a note saying it was interfering with her schoolwork.

The very next evening I noticed Beverly reading a book, and she was almost halfway through it.

"Is that another fiction book?" I asked.

"Yes, Daddy," she replied. "Didn't I tell you to stop reading these fiction books?"

"Yes, Daddy, but you said to stop bringing the books from the school library, and I obeyed you. I didn't bring this book from the school library, I borrowed it from Helen."

She obeyed the strict letter of the law, but certainly not the spirit or obvious intent.

Jesus gave some examples of the spirit of the law. He said: "Ye have heard that it was said by them of old time, Thou shalt not kill... But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment..." (Matthew 5:21-22).

Speaking of the Old Testament observance of the law, Jesus said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:27-28).

The SPIRIT of the law

The spiritual law of God is a general principle, which, in its spirit, covers EVERY act. God intends for us today to apply the principle to every act. It is summed up in Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man."

The law of God is a WAY OF LIFE. It is all-encompassing, IN PRINCIPLE — that is, according to its spirit. It is an *attitude*.

It may be summed up in ONE WORD: LOVE. That one word is a *principle* of life. It is the way of OUTFLOWING love toward God and man. It is the way of GIVE, instead of GET.

It is then magnified into the

two great laws — love toward GOD and love toward neighbor. In turn this is magnified into 10 general principles — the first four of the Ten Commandments express the principle of love toward GOD, the last six the principle of love toward man.

We are commanded to love God *more* than self — with all our hearts. We are told to love neighbor as, or equal to, ourselves.

A principle — not every specific detail

In the Bible God does not

"The spiritual law of God is a general principle, which, in its spirit, covers EVERY act. God intends for us today to apply the principle to every act."

write down every specific detail of the PRINCIPLE or SPIRIT of His Law! He expects us, with His Holy Spirit, to apply the principle to every circumstance, act or question.

The whole duty of man is keeping God's law IN THE SPIRIT — far more than the specific detailed letter. It is the ATTITUDE or the principle of the law. The law does not list every detail included in the duty of man.

Reduced to its simplest overall denominator, the whole law is the one word, LOVE.

How does God's Church receive its doctrines, beliefs and teachings? Direct from God, through the channels of Jesus Christ as HEAD of the Church, and from Him through the apostles! NEVER by any others! NEVER by a group of ministers appointing themselves as a Doctrinal Committee! So it was in the first century.

How did the Worldwide Church of God receive its doctrines, beliefs and teachings? EXCLUSIVELY THROUGH CHRIST'S APOSTLE! True, I have practiced the biblical principle that "in multitude of counsel there is safety." On many occasions some top-level ministers have contributed certain input that has helped me in setting doctrine. BUT EVERY DOCTRINE, BELIEF AND TEACHING IN THE WORLDWIDE CHURCH OF GOD HAS COME FROM CHRIST THROUGH HIS CHOSEN APOSTLE!

Now, for example, we have a teaching that smoking is a sin. How did the Church receive that belief? Let me tell you. Fifty-two years ago, at the time of my conversion and baptism, I had to decide that question. I had been smoking — believe it or not! But only lightly — about three cigarettes a day. But I had to decide whether it was right or wrong.

Now Adam and Eve took TO THEMSELVES the knowledge of right and wrong. Only GOD can give us that knowledge. I knew that. I had to decide at the time, for myself, but I knew I must look to CHRIST, the Word of God, for the answer. Of course I knew the Bible contained no teaching specifically on smoking tobacco. But I had learned the truth of II Corinthians 3:3 that sin is violation of the principle or intended meaning of the law.

So I asked myself: "Why do I smoke? To love or honor

God?" Answer, NO! "To express love, or outgoing concern, for the welfare of other people?" Again, NO! I knew that some found second-hand tobacco smoke objectionable. "For my own good — health or otherwise?" Again, NO!

For although I did not know, or anybody else 52 years ago, that smoking was a cause of lung cancer, I did know the function of the lungs in filtering out impurities from the blood and expelling the impurities through the breath. And I knew that inhaling smoke only clogged up the lungs with added impurities and interfered with their normal functioning. On every count I found smoking was CONTRARY to the PRINCIPLE of GOD'S LAW! Therefore I knew it was a sin, and I stopped smoking and have not smoked for 52 years. Jesus Christ through me put into God's Church the teaching that smoking is wrong — mild or not, nevertheless, it is SIN!

Now if I had decided that as some of our ministers wanted to decide doctrine, I would have said, "The Bible does not contain a specific LAW against smoking." That is the way of the LIBERAL — who wants to water down the truth of God and go as far into this world — which means as far in Satan's way — as possible and still get into God's Kingdom.

The liberal is one who has a DIFFERENT APPROACH to questions of human conduct than God, or those who have been CONQUERED by God and are being led by God's Holy Spirit.

What is God's attitude?

What is God's ATTITUDE?
(See WHAT IS A LIBERAL, page 4)

"... The LIBERAL... wants to water down the truth of God and go as far into this world — which means as far in Satan's way — as possible and still get into God's Kingdom."

WHAT IS A LIBERAL?

(Continued from page 3)

Does God really *want* to sin, but, because He has power of resistance, He uses willpower and does not ALLOW Himself to sin? Can you realize that SIN is absolutely ABHORRENT to God? God DOES NOT WANT to SIN! He has no such desire! He HATES sin! He is not tempted to sin!

God loves and *desires* righteousness and holiness. That's what He LOVES, DESIRES AND DOES!

Listen, my children in the living Christ! Do you really WANT to smoke — *want* to have birthday parties — *want* to go along with this world in its ways? Is *that* what you *really* want to do? Do you have to use self-resistance, self-discipline and willpower to prevent going along in this world's ways?

If so, you have not yet been really CONQUERED by the all-loving God! If so, you do not yet have the mind of Christ or His attitude or approach to problems or questions! If so, you'd better begin TREMBLING at the Word of God!

Or, do you really *hunger* and *thirst* for God's RIGHTEOUSNESS AND HOLINESS? You can't have both attitudes! You have one or the other! Which is it?

Are you like Mrs. Emma Smith, one of the new converts in 1933 who formed the parent church of the Worldwide Church of God? She came to me one day saying her father had died, and his will left her some money.

"How much of this do I have to tithe?" she asked. "I don't want to tithe any more than I have to to still get into God's Kingdom."

The doctrine of Balaam

She was, in principle and attitude, like Balaam, mentioned as an evil man in Jude 11 and Revelation 2:14. The story about Balaam is found in

Numbers 22. Balaam was a liberal — only perhaps more so. The Israelites under Moses had finally encamped on the east side of the Jordan River in the vicinity of Moab and Ammon. They were just across the river from Jericho.

Balak, king of the Moabites, was afraid, for the Israelites greatly outnumbered Moab. So he sent messengers to the sorcerer Balaam, a pater or pagan leader, apparently with bribe money, asking Balaam to remain overnight. He prayed to God, for he knew he could not do this evil unless God allowed.

The point is, Balaam wanted the rewards of divination, which the messengers from Moab had brought. He wanted to go as far in the GET way of life, even for doing evil, as he could. But he knew his curse against Israel would be ineffective unless he had God's permission.

God said to Balaam, "... Thou shalt not curse the people: for they are blessed" (Numbers 22:12).

There is much more to the story, but the point I want to show here is the ATTITUDE of wanting to go as far in the way of evil as possible.

In Jude 11, God says, "Woe unto them! for they... ran greedily after the error of Balaam for reward..." And in Revelation to the church at Pergamos, Jesus said, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam..." (Revelation 2:14).

Christ is now purging out of His Church those that "hold the doctrine of Balaam!" Kingdom was a liberal.

The liberal is going also in the way of Satan.

Satan's evil attitude

"... there was a day when the sons of God came to present

themselves before the Eternal, and Satan came also among them..." The Eternal asked Satan if he had considered God's servant Job, "... that there is none like him in the earth, a perfect and an upright man..." (Job 1:6-8).

Satan argued that Job served God in SELF-interest, for God had given him all his material wealth. But if God would allow Satan to take all his possessions from him, Satan said Job would curse God.

The Eternal answered, "... Behold, all that he hath is in thy power; only upon himself put not forth thine hand" (verse 12).

Satan destroyed all Job's wealth and even his sons and daughters. But Satan caused other humans to do his evil. Yet Job maintained his own righteousness and refused to curse God.

Satan tried again. Satan argued that a man would give all he had for his own life. But he contended that if God would allow him to do evil to Job's person, Job would curse God. God allowed this, but said, "save his life."

Did you ever have a boil? I did — just once, many, many years ago. I shall never forget it.

The pain was nearly unbearable. And that was only *one* boil. Job was covered with boils from head to foot! But still he did not curse God. In the end God spoke to Job. Job's one great sin was one Satan could not ascertain. It was SELF-righteousness. When God spoke, opening Job's eyes to his self-righteousness, Job repented deeply, and God restored to him two-fold for all he had allowed Satan to destroy.

The point I want to make here is, Satan CANNOT go farther than God allows — but Satan *wanted* to inflict as much evil and destruction and harm as possible.

It is Satan's ATTITUDE that is his prime evil. He does not hunger and thirst for God's righteousness. He harbors only the deep-rooted desire to DO EVIL — TO GO CONTRARY TO GOD'S LAW OF LOVE AND RIGHTEOUSNESS! He wanted to go as far as he could in the evil way contrary to GOD'S WAY. That was in his heart.

The liberal attitude

The liberal among us today wants to GET! He wants to GET into God's Kingdom, but he wants to go along with this world's ways AS FAR AS GOD WILL ALLOW AND STILL LET HIM MAKE IT INTO THE KINGDOM!

The liberal has deceived himself! I do not believe the liberal realizes his own attitude. He really wants to *get* into the Kingdom of God — he wants to RECEIVE the eternal rewards of happiness, joy and eternal life in security. But he still would like to hang on to some of this world's ways.

He doesn't want to tithe, unless he can see beyond any of his arguments there is a specific LAW compelling him to tithe. He wants to be free to vote, at least in local elections.

The argument was made to me that our Church people actually outnumbered others living in Big Sandy, Tex., BUT (what a big word is "BUT") you see, if they did not vote, the minority would vote to incorporate the Ambassador College campus into the town of Big Sandy, and we'd have to pay big taxes. It never seemed to occur to the liberal mind that CHRIST will solve our problems, and we do not have to go contrary to HIS ATTITUDE!

Like Mrs. Emma Smith, who was too new as a child in Christ and had not grown sufficiently as yet in His grace and knowledge — like Balaam — like Satan — the liberal wants

to see how close he can come to the precipice without falling and losing his eternal life. Like Mother Eve, they use HUMAN REASON to justify straying partly away from the SPIRIT of God's LAW. They want to keep the law in the strict letter, but *not in the spirit!*

In his heart, the liberal would like to "go along" at least part way with this world.

What is the mind of Christ?

But God says, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

What is the mind of Christ? What is His attitude — His approach to viewing and deciding all activities? Does He, as I asked before, really WANT to sin, to think and act contrary to His law, but because of His super power, restrain Himself? We know He has never sinned. But *why?* Is He sinless because He has such supernatural POWER to restrain Himself?

A THOUSAND TIMES, NO! The living Christ has never sinned because He does not *want* to sin! What is HIS MIND, that should be also in us? It is a mind that HATES sin, that LOVES righteousness. It's a matter of ATTITUDE! The liberal is not hungering and thirsting after RIGHTEOUSNESS! He WANTS to ease off a little on God's law. He wants to do only as much as he *has* to, to receive the reward of eternal life. He has not yet *fully* gotten rid of the GET attitude, and come into the GIVE attitude.

It is Satan who deceives and puts into many human minds the *desire* to go as far into this world as he thinks God will allow — and into its ways of VANITY and INTELLECTUALISM (carnal, secular) — vanity of mind.

Having the ATTITUDE of the "SPIRIT OF THE LAW" is the attitude of the mind of CHRIST!

CHURCH BACK ON TRACK DOCTRINALLY

(Continued from page 2)

TEMPLE to which the reigning CHRIST shall soon come in glory (Ephesians 2:20-21).

Now in closing, back to the theme of this article. God COMMANDS that we all SPEAK THE SAME THING! It must be that thing which the mind of Christ speaks — and He speaks only as the Father commanded (John 12:49).

All doctrines in the Church as it began, A.D. 31, were put in by the apostles. All doctrines in the present Philadelphia era were put into the Church by Jesus Christ through His chosen apostle.

Now *WHY* does Christ use such caution in putting HIS doctrines into God's Church through His apostle?

LET ME MAKE THAT POINT CLEAR!

You have just read a case in point — Acts 15. This crucial crux chapter has been misinterpreted, twisted and distorted. I have tried to take space to MAKE

IT CLEAR in this article. The other apostles and ministers were all in confusion, arguing and disputing. But CHRIST silenced them by speaking through His CHOSEN chief apostle, PETER!

Let us UNDERSTAND!

First of all, in human history, God spoke direct in person to Adam and Eve. They did not believe what He said!

But God chose Moses, and God chooses only a man who believes what God says. Moses wrote more words of the Bible than any person. The prophets were chosen by God — not by themselves — and they *believed* what God inspired and wrote it for us.

Christ came and preached to many THOUSANDS. Yet only 120 believe what He said! And even of the apostles, there was disputing until Christ spoke through PETER, whom HE chose!

In our day, God brought about my conversion in a manner

UNIQUE in our time. He CONQUERED me, first, by making me realize 1) that what I had previously believed was untrue, and 2) that I had to REPENT and BELIEVE — that is, turn from former ways and beliefs, to a different WAY OF LIFE — GOD'S WAY — and to BELIEVE WHAT GOD SAYS! — my mind SWEET CLEAN of all previous beliefs.

When Christ chose His apostle for this time, he chose one who, 1) does *believe* what God says, 2) will *not* compromise or water down truths and doctrines Christ has given, and 3), has an OPEN MIND to receive further truth from Christ, and to be willing to acknowledge error when PROVED and turn from it! I do TREMBLE at the Word of God! I LOVE it, and I FEAR to go contrary to it or to mislead you, my brethren and my children in the Lord!

As long as this Church believed and spoke THE SAME THING Christ put in it through His

apostle, HE BLESSED IT, and it GREW 30 percent a year for 35 years. But when my son Garner Ted came to take over more authority than had been delegated to him, surrounding himself with a group of liberals, who LED him, and misled him into watering down God's doctrines — under their false influence a Laodicean lukewarmness and indifference, losing the LOVE of God's TRUTH, found root in the Church. Christ BUILT this Church through His chosen apostle! We did, perhaps imperfectly, but certainly in general, SPEAK THE SAME THING! We GREW in Christ's KNOWLEDGE and truth as well as in size and scope of the Work.

Then my son fell under the influence of a group of liberals, with whom he surrounded himself. He began to DISAGREE with Church doctrines more and more! AND GOD WITHDREW HIS BLESSING!

For 10 months now, the living

CHRIST has been setting His Church BACK ON THE TRACK! Also His college. The liberal element MUST GO! Either the liberals MUST TURN FROM their liberalism, as defined in my recent article (see article, page 3), and put IT out of themselves and the Church, or they must go out with it! I hope the former.

God has allowed this terrible trial and test to come upon us, with the government of the state of California trying to take over and manage and operate God's Church! In defiance of the Constitution of the United States! They do not, now, and they SHALL NOT, operate, manage or destroy the Church and Work of the LIVING GOD! His authority is infinitely greater than theirs. Perhaps, like those who crucified Jesus, they know not what they do (Luke 23:34). But they are drawing God's Church closer to Him and to each other. PRAISE GOD! for cleaning up His Church!

Comments from recent letters from members

By Herbert W. Armstrong

Quite often, in letters from brethren, something is said that makes me wish you were all here, looking over my shoulder, so I could share these inspiring things with you.

Today I have just felt impelled to quote from two or three very recent letters.

I was quite inspired and pleased by a letter the other day from one who had read my book, *The Incredible Human Potential*, three times and was now reading it carefully for the fourth time. Somehow that letter got filed away (we receive letters here at Tucson now by the thousands every day), and I can't put my hands on it at the minute.

Another writes in regard to this same book, made available to all members at the Feast of Tabernacles. This letter I will quote with great thanks and appreciation:

"I have just completed your book, *The Incredible Human Potential*. It is an incredible book! Truly inspiring.

"I intended to complete my reading during the Feast of Tabernacles. I thought I could probably skim right through it because the chapter headings indicated topics with which I was already familiar. However, as I began to read I found that I was unable to skim the way I do in ordinary reading. Each paragraph or two would open up new vistas for thought and meditation. Buried in the familiar themes were tidbits of new knowledge and wisdom, new insights and new perspectives. Each chapter is a spiritual feast that must be spiritually digested.

"This is not a book that one can 'gulp' down in one or two sittings. Sometimes I would reread a section and see an implication that I had missed only a day or two earlier. This is why I have taken so long to complete my reading of

your book. Yet it is all time wisely invested." From Richard Walther, Pasadena.

I have often said that one who accuses is usually himself guilty of the very thing he accuses in another. Mr. and Mrs. Gregory Pate, Boaz, Ala., write, "The charges made against Mr. Herbert W. Armstrong and his assistant, Mr. Stanley Rader, of 'siphoning off funds, of 'fleecing the flock,' are what you and the State government of California are committing against the Worldwide Church of God." — The above quoted from a letter addressed to ex-Judge Steven S. Weisman, receiver. I am sure that thousands of red-hot indignant letters have been written to Mr. Weisman or the State Attorney General's Office.

From Norco, Calif., Ron Martin writes: "The reason I am writing this letter is that I know you want to know the condition of the local congregations. In my area liberalism has spread severely. I want to share some thoughts with you.

"First we should consider one of the basic fundamental differences between Satan's way of life and that of God. My thoughts on this matter first developed several years ago after discussing God's law with an agnostic skeptic. He pointed out that good and bad is relative to your point of view; an example is that what may seem good to an Israeli may seem bad to an Egyptian.

"At first I dismissed that observation as mere argumentative rhetoric. It was not until later that I realized the significance of that statement. What it boils down to is this: Right and wrong or good and bad may seem different to different people depending on their point of view. Therefore, in order for a society [or church] to live together in peace and harmony, it

is necessary that everyone agree to adopt the same basic point of view on certain critical points. Otherwise the conflict that results leads to animosity, hatred and violence.

"Let me state that again another way. Under Satan's plan, each person decides for himself what is right and wrong, or good and bad. As a result, what one person thinks is good, another may think is bad, eventually leading to serious disagreement. And can two walk together except they be agreed? On the other hand, God tells us that the only way we can have peace and harmony is if

we all agree to live by His point of view.

"This approach of Satan [was] Satan wanted to become like the Most High, deciding for himself what is good and what is evil, and that is exactly what he preached to Eve! He told Eve that if she judged for herself what was good and what was evil by sampling the tree, she would be like God.

"So, whenever I hear a minister preach a sermon, I look to see whether the underlying theme is submission to God's definitions of good and evil, or whether his theme is that we should 'mature' and decide for ourselves what is

right or wrong. We must not let our conscience guide, for 'what seemeth right unto a man, the end thereof are the ways of death.' Instead of deciding for ourselves, we must say, 'Let not my will be done, but *thine!*'

"I believe that the reason so many Church members have been deceived into accepting liberalism is that they think 'maturity' means letting your conscience be your guide rather than . . . the will of God. Mr. Armstrong, as long as you follow Christ, I will follow you. Let's continue to faithfully work together and rely upon God to guarantee our success."

Members describe guarantees for freedom of religion in U.S.

PASADENA — Herbert Armstrong would like to share with *Worldwide News* readers the following letter sent to him by three members.

We are three members of the Rochester, N.Y., church, Mr. David Pack, minister. Our allegiance and loyalty is to God, His Church and you! Two of us are in the business of security and investigations. We must have knowledge of the United States Constitution, the Bill of Rights and the New York State Penal Code.

Mr. Armstrong, the recent traumatic events in God's Church have manifested a lack of knowledge by brethren concerning their and the churches' constitutionally guaranteed religious rights and the free exercise thereof. It seems that each one of us as Americans, should now more than ever begin to relearn our history once taught to us as children. We should not let fade what our forefathers sacrificed to preserve our religious freedoms. We need to know why.

This Church must move swiftly against Satan's attack! Now is the opportunity to be the vanguard in protecting the religious freedoms of all Americans. We must demonstrate that this Church and the United States Constitution will prevail! By this we show our light, our works through faith in Jesus Christ, and, in so doing, we protect the religious freedoms of all Americans.

Mr. Armstrong, enclosed is information which we hope will be useful to you and all the brethren. We thank you for letting us be of some service to you. If there is anything we can do for you in the future, please let us help.

Since the time of Christ many millions of people with religious convictions different from the accepted dogma were butchered and murdered because of a combined religious and political unification in Europe. A certain large church had the power of life and death over the people. All were forced to obey the teachings of this church, and any "heretic" who did not recant was faced with losing his life. (Foxe's *Book of Martyrs* explains this very well.)

Thankfully, about 1776, a group of dedicated, sincere, freedom-seekers were inspired (by God) to write the United States Constitution. The very first amendment they were inspired to write was on religious freedom. It says, "Congress shall make no law respecting an establishment of religion or prohibiting

the free exercise thereof."

Evidently this was the first and most important amendment in our forefathers' eyes. They would not tolerate government meddling nor regulation of church matters. Many of these great men saw and had personal experiences of European religious persecution.

It is obvious that God inspired and used our forefathers to write the second greatest document ever to be used by men.

Let us examine the First Amendment:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." This says that Congress is expressly forbidden to make laws concerning religious institutions. Congress cannot make any law that will affect or impede the operations of a religious establishment (church). They cannot make a law that will prohibit, prevent or interfere in any way with the free exercise of religion. They cannot make laws to control or tell anyone the way one should worship God.

The Fourteenth Amendment according to the Supreme Court states that all 50 states are to accept and obey the First Amendment.

New York State law 296, article 15, subdivision 11: "Nothing contained in this section shall be construed to bar any religious or denominational institution or organization, or any organization operated for charitable or educational purposes, which is operated, supervised or controlled by or in connection with a religious organization, from limiting employment or sales or rental of housing accommodations or admission to or giving preference to persons of the same religion or denomination or from making such selection as is calculated by such organization to promote the religious principles for which it is established or maintained."

The government cannot make a law telling religious institutions whom to employ, how to sell or rent housing accommodations and the like. They cannot tell these institutions how to admit or give preference to persons of the same religion. Congress cannot make a law stating how to make a selection on anything or how to or not to promote the religious principles for which it is established or maintained.

To say it succinctly, church and state are completely separate. The church can make its own rules and regulations on how to govern themselves. The government must keep

their hands off! They must stay completely out of church private affairs.

For example: President Carter's hometown church in Plains, Ga., would not admit blacks into their congregation. The church can discriminate against whomever they wish, without recrimination or legal ramifications.

The government has said to the Worldwide Church of God that they do not approve of Mr. Armstrong's travel around the world, visiting and preaching to prime ministers, presidents and statesmen. The Church has the right to promote and disseminate religious doctrines, tenets and principles any way it purposes. (Sec. 296, art. 15, sub. 11.) The government, whether federal, state or municipality, cannot interfere with the way the Church preaches the good news!

It does not matter what the civil authorities feel or think concerning the preaching of the Gospel. Legally they are powerless, and have no voice whatever! A church in the United States is like a separate kingdom. A kingdom has land or territory. It has its own government. It has people, customs and culture.

The church is in a sense a private kingdom. A kingdom with God's laws, departmental stratification and channels to implement any decision rendered for the benefit of all within that church. The Worldwide Church of God has its own government, with God the Father and Jesus Christ in charge with all power. Under them are Mr. Herbert W. Armstrong and the ministry. The people are the brethren, those called by God. This Church will teach and educate the way Christ inspires and instructs.

Another example: Mr. Rader's salary. The Worldwide Church of God can pay him \$10 million a year if it so chooses. It is none of the government's business!

Tax exempt status: The church does not have to pay taxes on property. The State cannot pass laws that would force the church to buy or sell property.

It is recommended that a man in each state investigate the state law on freedom of religion. That person should present his findings to all churches in that state. The Worldwide Church of God brethren must know what their rights are, guaranteed to them and all Americans by the United States Constitution.

William G. Robinson, James T. Ford and Michael Harrigan, members of the Rochester, N.Y., Worldwide Church of God.

Television Department documents controversy

PASADENA — An hour-long documentary film is being produced by the Work's Television Production Department covering all the events since receivership was thrust upon the Church Jan. 3. In a press conference Feb. 2, Church treasurer Stanley Rader indicated the film will be aired on top markets around the country.

A spokesman for the TV team said: "What we want to show are the little-known facts that have been brought out, to basically show that the State's charges are ballooned, prefabricated charges with no substance . . . we'll show the side the press has failed to show."

The Work's television crew has recorded on 16-mm. film events since the second day of the receivership, covering new developments as they arose. They have still photos of the first day's events to be used in the documentary, as well as supplemental photos from *The Worldwide News* files.

Dick Quincer, producer, said there are many facets in the overall picture, so the scope of the film is quite

broad. There is the church vs. state issue, which he said has "basically been glossed over," the charge of excessive spending, of liquidating property, of Herbert Armstrong's vitality and others. The preliminary plans for the film include showing Ambassador College, Ambassador International Cultural Foundation functions and clips of Mr. Armstrong heading the ministerial conference and on his Middle East trip.

"The facts will pretty well speak for themselves," said the producer. "It will become very evident to the viewer that it's based on trumped-up charges."

The documentary will show the manner in which the representatives of the State have handled themselves since they've been here and will include black-and-white photos interspersed with the film that show "everything from their ransacking to changing locks."

The documentary will be one hour long, but can be broken into two half-hour documentaries, enabling the Work to air them in both half-hour and hour time slots.

Mr. Rader's media statement on transcript of proceedings

PASADENA — Following is a statement to the media by Church treasurer Stanley R. Rader at a press conference in the Hall of Administration Feb. 7.

I appear before you — an angry man — but supported by the Living God, the power and glory of Jesus Christ and the spiritual resources of His Church.

We have finally discovered the evidence that confirms, without any doubt, that the receiver was appointed because of flagrant misrepresentations to the court and, indeed, flagrant misconduct by the attorney general, the receiver, the plaintiffs' attorneys and the court itself.

We are distributing to the press here today and across the nation a newly discovered reporter's transcript of the secret proceedings before Judge [Jerry] Pacht on Jan. 2, 1979 — secret proceedings that resulted in the initial appointment of a receiver and the first restraining order. Judge Pacht's issuance of these orders has created a presumption of our wrongdoing in the minds of every judge who has considered the matter since — resulting in the continual imposition of a receiver despite no evidence of wrongdoing.

This transcript shows that the would-be receiver, the deputy attorney general and plaintiffs' counsel

were granted an informal meeting with Judge Pacht even before any action was filed. This is contrary to procedure and judicial ethics. When Judge Pacht expressed his concern about the imposition of a receiver upon a church, his concern was overcome by the deputy attorney general's misrepresentations that compelling evidence existed showing that the Church was preparing to sell its college in Big Sandy, Tex., for \$20 million below its true value. Judge Pacht called this the *cruncher* and told the deputy attorney general and the attorneys for the plaintiffs that he would grant the application for a receiver if it were filed.

Only after convincing themselves that they had been successful in deluding the court and would obtain its cooperation did the deputy attorney general file the complaint and application for the imposition of a receiver. Judge Pacht then rubber-stamped the order appointing Judge [Steven] Weisman — which order had been previously prepared by the deputy attorney general.

When Judge Julius Title reviewed the order to determine if the receivership should continue, the Church again raised the question of the apparently nonexistent reporter's transcript, and the deputy attorney general did not say a word. Earlier the court clerk had stated that there had been

no court reporter present and, hence, no transcript. Notwithstanding the attorney general's admission that he had failed to produce any convincing evidence that Big Sandy was about to be sold for \$20 million below its real value, Judge Title continued the receivership based upon a presumption that Judge Pacht would never have appointed the receiver in the first place without a strong showing of serious improprieties.

It should be apparent to all, particularly after you will have studied the materials distributed to you today, that the Church has been railroaded as a result of misrepresentations, judge-shopping and un-American presumptions of guilt!

We intend to bring this transcript with all of its most serious implications to the attention of the U.S. attorney general, Griffin Bell, to the State attorney general, George Deukmejian, to the Council on Judicial Qualifications, to the State Bar Association and request an immediate investigation, disciplinary proceedings and such other relief as is indicated in order to correct the violent abuse of the Church's constitutional rights and to punish those responsible for an injustice that will bring the entirety of the judicial system, the State Attorney General's Office and the State Bar into such a shameful light.



CHURCH TREASURER — Church treasurer Stanley R. Rader comments to the media on a transcript of proceedings that led to the imposition of a receiver on the Church. [Photo by Roland Rees]

Reporter's transcript of proceedings

Los Angeles, Calif., Tuesday, Jan. 2, 1979, p.m. session. The following proceedings were had in chambers:

The Court: This is the matter of The People of the State of California and others vs. Worldwide Church of God. Case No. C 267607.

Mr. Tapper: Lawrence R. Tapper for the California attorney general.

Mr. H. Chodos: Hillel Chodos and Raphael Chodos for the relators.

Mr. Gibson: Hugh John Gibson for the relators.

Judge Weisman: Steven S. Weisman.

The Court: All right. I have had an opportunity to read the complaint; I have read the memorandum of points and authorities, quickly; I have read the declarations of Mr. Chodos, Mr. Gibson, Mr. Chapman, Mr. Morgan, Mr. Timmons and Shirley Timmons.

Mr. H. Chodos: Your Honor, I wanted to interrupt just to state for the record, a copy of the proposed pleadings were furnished to you this morning. The original is in my briefcase. It has not yet been filed, but we are prepared to file it and pay the necessary fee at any moment.

It is just that we did not want a public filing before coming to see you. I spoke to the clerk this morning and told him we would talk about that.

The Court: Well, we are going to have to get it filed if I am going to grant you any relief, as I am sure I don't have to tell you, Mr. Chodos.

Mr. H. Chodos: Yes, Your Honor, I just wanted to explain.

The Court: What I have read, obviously, are copies of documents which counsel furnished me. I am concerned about the scope of the relief that is sought.

I am concerned about the ex parte nature of the proceedings, and the rather majestic order which would flow from these proceedings without a hearing. I am not unmindful that charges that dissipation of the are true.

properties may occur, and I am also not unmindful of the one cruncher, if you will, which is the proposed sale of the Big Sandy property on Jan. 4th, or the proposed completion.

I have read the declarations pretty carefully. The rest of the matters, and some of the supporting data, obviously, in the length of time afforded to me, I have barely skimmed through; some of the financial matters which are referred to in one of the declarations — I guess it is Mr. Chapman's declaration — are matters which I have just glanced at; obviously, I haven't digested those in any form.

I would like to be enlightened, perhaps, about how far my writ runs in the first place. Can I really do anything about a real property transaction which is going to close, apparently, in Texas? I don't have anybody before me, as I understand it. I will have somebody before me if I issue this order in due course. Presumably, Mr. Rader or Mr. Herbert Armstrong or somebody will be served.

Let me hear from the attorney general or from Mr. Chodos, whoever is carrying the ball here.

Mr. H. Chodos: If I can just make a few observations. First of all, I recognize that any request for an ex parte receiver, without notice, has to be viewed against a strong presumption that it is an emergency measure to be used with great caution.

I would suggest to you, however, that at least insofar as pertains to the Worldwide Church of God, Inc., Ambassador College, Inc., and Ambassador International Cultural Foundation, Inc., that the usual principles are not applicable.

All of those corporations are organized and existing under California law, exclusively for charitable, religious and educational purposes.

It is our position that a shorthand way of describing the law applicable to the corporations of that type is that

their property always and ultimately rests in the court's custody, and they are always and ultimately subject to the supervision of the court on the application of the attorney general. In effect, there are no private interests.

The court is not taking something away from somebody or interfering with anyone's private rights. In effect, what we are saying is that there are presently trustees who have been allowed to manage the charitable fund on a day-to-day basis.

There is reason to believe, as we have shown you, that they have not done their job in a faithful manner. We believe that essentially those trustees serve at the court's pleasure and may be replaced with a more trustworthy trustee.

The Court: I don't have any quarrel with that up to there, and I think you make a prima facie showing that there may be some serious problems in the administration of this trust.

Mr. Chodos: Now, turning to how far the court's writ runs. I am inclined to believe that the court's writ does not run to land outside the state of California.

The Court: I learned it only runs halfway across the dining room table, so as my children want to point out to me, let alone past the state line.

So you have got to give me a little jurisdiction and a little power if you want some help.

Mr. Chodos: It does run, however, to all persons within the court's jurisdiction, and particularly, to charitable trusts which are organizing and existing under the state of California.

In fact, this court, as I understand it, is the only court that has complete jurisdiction and supervision over the affairs of these three charitable corporations.

Now, it may be that you will appoint a trustee for these funds, Judge Weisman, and that he will then be confronted with the claims of third parties in Texas.

Now, he, after all, will stand only in the shoes of the present trustees. His rights and privileges will be no greater or no less, and he may have to submit to demands by the people if they are meritorious, or litigate them if they are questionable or resist them if they are not. But he has to do that in the name of and on behalf of the charitable funds and this court.

Now, the real problem, therefore, I don't know what can be done if the land has changed hands by the time we get to it, we may have to sue to rescind in the Texas courts.

It is my understanding that a receiver has, under that statute, the power to sue and be sued in other actions on behalf of the interest he represents.

The Court: The order which would be drawn appointing him can specifically grant him that power, and he may have it inherently.

Mr. H. Chodos: That is right. Furthermore, I believe that — Well, let me say, what we are asking here — and it may be that the order — the temporary order perhaps should be the more limited in scope than the order to show cause. The one thing that is clear to me that you have the power to do is to appoint a receiver for the three charitable corporations. The other corporations we have named are alleged to be fronts, depositories of charitable funds.

We have substantial reason to believe that that is true and that we can prove it. But it may be that the taking control of those entities and the interference with those entities ought to be postponed until after a hearing has been held.

But for the charitable corporations themselves, we have a substantial chance of immense dissipation in the immediate future. And in the nature of things, we believe that it would be much more costly, and ultimately, therefore, an unnecessary drain on the charitable trust to put the receiver in the position of having to rescind a

consummated transaction when he might be able to avoid an unconsummated transaction.

Now, I will point out to the court, too, that if the transaction is not consummated, the chances are good of litigating this matter in California. If they are consummated, the chances are good we will have to litigate it in Texas.

My experience with Texas law is that they have a somewhat different view of the applicable principles than the California courts, and it takes a little while getting acclimated to it. Now, I don't know if I have answered Your Honor's question about the scope of your writ and the extent of your jurisdiction.

The Court: What about the ex parte nature? I read your moving papers, I read your moving declaration, and someone seems to be alarmed at the potential for file shredding or the destruction of documents or records.

Mr. Tapper: Maybe I could dispel that, Judge.

The Court: Go ahead. Mr. Tapper: I am reminded of the words of Shirley Hufstader when she was in the Court of Appeal, and it was no more certain as to the plaintiff's rights in terms of their being finally defined as it is here, but there is strong reason to be suspicious, and she said, "What the defendant suggests is that the plaintiff should take a taste to determine whether it is a mushroom or a toadstool." And that is essentially what we are faced with here.

Nobody can tell Your Honor how many pieces of paper are being shredded per minute, per hour, per day.

The Court: If any. Mr. Tapper: If any. We do believe that they are being shredded. We don't believe that the information that there is a shredder in his offices is fictional; but by the same token, we haven't seen the shredder.

(See REPORTER'S, page 7)

Reporter's transcript

(Continued from page 6)

The Court: There can also be legitimate uses for them, although maybe we ought to tell the city attorney that.

Go ahead.

Mr. Tapper: I suppose. But the records we are talking about are public records, just as the assets that Hillel, in describing the charitable organizations, are also public assets.

I share the thought that perhaps it will be premature to use these remedies ex parte as to noncharitable entities at this time, but I am very concerned about the Big Sandy transaction. I am very concerned about the evidence that has been presented to us of some 50 — I haven't seen all the deeds — but it is alleged that there have been 50 real-estate transactions in a period of five to six months. That works out to 10 per month. So if it is just merely on an averaging basis, there is a virtual certainty that there are going to be some more pieces of real estate that are going to change hands, and that, again, is going to be even further litigation trying to recover the property.

The Court: These are pieces which, as I recall it, have stood in the name of one or more of the charitable corporations and being deeded out to individuals.

Mr. Tapper: That is correct. Ambassador College, for example. I believe that the case of People vs. Christ's Church of the Golden Rule is practically on all fours.

I think that what has been presented to us is sufficiently strong that we must take immediate action.

A great deal of effort went into bringing this to Your Honor as early as it has been brought to you, and I would urge the court to favorably consider the relief, at least as to the charitable entities.

Mr. Chodos: May I add just one thing. People vs. Christ's Church of the Golden Rule deals — we quoted extensively from it — emphasizes the difficulties of a plaintiff in the position of the attorney general or the relators where information has been withheld. It emphasizes the discretion of the court to grant ex parte relief where the circumstances justify it. But, furthermore, and most important, I want to emphasize that the usual impediment to granting ex parte relief does not exist here.

Normally, in a private-property situation where you grant ex parte relief, the court is put in a position of attempting to interfere with someone's rights, and to stop people from doing things that they would otherwise do with their own property, and maybe create great havoc to private interests that have not had an opportunity to be heard, and that is the power that should be exercised with great skepticism and great reservation.

In this case, however, there are no private transactions. In other words, if you appoint an ex parte receiver, all that is going to happen is that he is going to take custody of the records and preserve them; take custody of the money and preserve it; take custody of the causes of action and preserve that; and he is going to be prepared to come back into this court, at any time starting tomorrow morning, that you want to make returnable, or that counsel wants to come in here for an ex parte conference, to vacate the order and talk about it.

But in the interim, what I am really trying to emphasize to you is there is no one whose interests can be hurt. Only protection can be granted by an ex parte order, and there is —

The Court: Well, we could hurt some interests, according to the thrust of what you have spelled out. They would be interests, if the moving papers are accurate, inappro-

priately acquired. So we are mindful of that.

Does the record reflect that Judge Weisman is here with us, Patty?

The Reporter: Yes, Your Honor.

The Court: It has been urged that this bowl of spiders be put in your custody. Before I get involved in orders or making orders or granting relief, are you willing to become involved in it?

Judge Weisman: Yes, I am.

The Court: As a receiver?

Judge Weisman: Yes, I am.

The Court: And you see no impediment that would prevent you from acting, if you were thrust —

Judge Weisman: The only impediment I know of is my polio, and that won't prevent me —

The Court: You have managed pretty well with that for some time.

I will tell you on the record that I am a little queasy about putting somebody in charge, but I think you have a showing which warrants some relief.

I would like to discuss with counsel the temporary — proposed temporary restraining order, or order to show cause — because I think we might want to chop it up a little bit in line with the suggestions that have been made about limiting the order to the charitable corporations.

I am addressing your attention to the proposed order appointing temporary receiver, temporary restraining order and order to show cause receiver and injunction.

Mr. H. Chodos: Would you like to have original order just to work on?

The Court: Might as well work from a copy in case we change things. And we are going to want you to file as soon as we get this —

Mr. H. Chodos: I am prepared to do so.

The Court: Let's go through it with you. Let me see your complaint, because it names the defendants. And I take it you want this order to run, so far as the order to show cause is concerned, against everybody; is that right?

Mr. H. Chodos: Yes, Your Honor.

The Court: In line with the suggestion about limiting to the charitable corporations, I am looking at paragraph sub-B, on page 2, at line 17. Would it be necessary, with that thought in mind, to have limiting language at that point?

Mr. H. Chodos: Well, it seems to me, Your Honor, that at the hearing on the order to show cause, after there is notice, the court has power to extend the injunction to all the defen-

dants, and that the proper time to limit it is when the responsive showing is made.

The Court: All right. In other words, what you are really saying is that the temporary restraining order is the only one which should be limited, the proposed temporary restraining order.

Mr. H. Chodos: That is our position.

The Court: All right. I have read your bond argument. Are you suggesting that despite what is contained on page 3, at line 5, that no bond is required at all?

Mr. H. Chodos: No, Your Honor. We believe that no bond — In a receiver action, there are two bonds. One is from the plaintiff —

The Court: You are talking about the receiver's bond?

Mr. H. Chodos: This is the receiver's bond, and I believe Judge Weisman must post a bond.

The Court: All right. What would you suggest that bond ought to be?

Mr. H. Chodos: Well, the only thing I can say is this, Your Honor: There are \$80 million of assets, which would be in Judge Weisman's charge. It is my view that you could put \$80 million in crumpled \$20 bills in Judge Weisman's briefcase and not worry about it.

The Court: Ruin his briefcase.

Mr. H. Chodos: Yes. It would be, in my opinion — I have spoken to a bonding agent who is prepared to provide a bond, within limits, and he tells me the likely premium is 1 percent of the face amount. The premium, of course, is a charge on the charitable trust.

I believe, under those circumstances, a relatively nominal bond for a temporary period is appropriate. I would say \$1,000, or \$10,000, whatever Your Honor considers nominal under those circumstances.

The Court: I am still impressed with \$10,000, but I am going to make it a \$10,000 bond, and that will, of course, be subject to an argument if this matter comes back to me.

Now, we will need to redraw, it seems to me, paragraph 3, or will we?

I will hear from you about that.

Mr. H. Chodos: I think in view of Your Honor's remark, all that would need to be done is starting with the words "Wilshire Travel" on line 13, and extending down to the words "in California" on line 17, that if that passage would be deleted, that this would conform to what you have indicated.

The Court: That sounds like it would be appropriate, and I am physically deleting on the copy those portions which you suggest be deleted.

What is the soonest you believe you can get these people served?

Mr. H. Chodos: I am hopeful, Your Honor, making an order today, that we could have these people served by noon tomorrow. Most of them, I think, will not be evading service.

The Court: I will make it by Jan. 4th, at 5 p.m. Give you a little more time. So far as the return date, that is up to Ms. Follings outside.

Let me say this: Somebody is going to have a career as a judicial officer in this. I am not sure that the limitations which are imposed on this department by the work load, which I just looked at for the next calendar, will permit this matter to remain here.

I think you are going to need somebody in the nature of an all-purpose judge to take hold of this. Now, whether Judge Schauer will do that, whether he will want me to refer it ultimately to Judge Weil to be handled as an overflow matter, I am not sure.

I doubt very much, foreseeing what inevitably has to happen in this case, whether it can be comfortably accommodated on the eighth floor, and allow us to get any other work done, unless everybody caves in, agrees or elects a new board, or something remarkable will happen.

I think what I have indicated is what I will sign as soon as the appropriately filed papers are presented to me. And we'll set down your order, appoint Judge Weisman temporarily, pending the return date.

Mr. Tapper: Do you want to pick a date? Pages 1 or 2.

Mr. H. Chodos: He wants Marjorie to do that.

The Court: I don't know anything about what our calendar problems are. I have a couple of personal calendar problems which involve — one of which involves the 26th of January, at least at current rating.

Mr. H. Chodos: The statute requires within 10 days.

The Court: Is it 10? Let's get Marge and get the latest date we can give you. You better get it filed.

Mr. H. Chodos: Yes. If Your Honor please, if we can be excused, I'll go out to your table outside and prepare our papers, get the bond and make all those arrangements.

The Court: I will be here, I am sorry to say. (Proceedings concluded.)

I, Patricia A. Kupferer, CSR, an official reporter of the Superior Court of the State of California, for the County of Los Angeles, do hereby certify that the foregoing 14 pages comprise a full, true and correct transcript of the proceeding held in the within-entitled cause on Jan. 2, 1979, in Department 85 of the Superior Court, before the Hon. Jerry Pacht, judge.

Dated this 6th day of February, 1979.

Treasurer describes proceedings leading to receiver appointment

News Bureau

PASADENA — Stanley R. Rader, treasurer of the Worldwide Church of God, revealed to the press "evidence of flagrant misconduct" on the part of key personalities who were instrumental in having the Church, Ambassador College and the Ambassador International Cultural Foundation (AICF) placed in receivership by the State of California.

According to Mr. Rader this evidence, previously unreported, exists in the form of a court reporter's transcript of secret proceedings, which took place in the chamber of California Superior Court Judge Jerry Pacht Jan. 2. Church attorneys, Mr. Rader said, previously had been told that no court reporter had been present for this hearing, hence no transcript.

Mr. Rader, on earlier occasions,

promised that he would "dig and dig" until he could piece together the details of how the State could possibly initiate its drastic action on the basis of allegations and hearsay evidence.

The transcript (see accompanying news release and copy of the transcript) according to Mr. Rader reveals in graphic detail how the deputy attorney general, the plaintiffs' attorneys, and the would-be receiver all appeared before a preselected judge in an attempt to secure his approval of their intended actions before filing their complaint — an action clearly contrary "to procedure and judicial ethics."

After addressing an employee's meeting at 11 a.m., Feb. 8, Mr. Rader met with the press at 12:30 p.m., in the foyer of the Ambassador Auditorium. He explained to media representatives the seriousness of newly revealed evidence of secret collusion on the part of the Church's adversaries. Here are excerpts of Mr. Rader's comments to the press:

"On Jan. 2 the two attorneys for the plaintiffs, the deputy attorney general and the would-be receiver met in the chambers of Judge Jerry Pacht in Superior Court, Los Angeles, Calif.

"Earlier that day, apparently, they had also dropped by for him copies of various documents, all of which was contrary to judicial ethics and judicial procedure, because what an attorney must do if he wants to bring a lawsuit is to file his complaint and then go in front of the judge . . .

(See TREASURER, page 11)



AUDITORIUM LOBBY — Stanley R. Rader holds a press conference Feb. 8 in the lobby of the Ambassador Auditorium. The events surrounding the Church's legal battles continue to attract extensive media coverage in the Los Angeles area. (Photo by Warren Watson)

Legal Department's summary of events

PASADENA — The following summary of events was prepared by the Church's Legal Department.

On Jan. 3, 1979, armed with a court order of receivership obtained *ex parte* and without notice of any kind (not even the telephonic notice required by local court rules) given or even attempted to be given, Judge Steven Weisman, government attorneys, private attorneys "deputized" both by the State Attorney General's Office and by Weisman, government investigators and law-enforcement officers swooped down upon the Worldwide Church of God like buzzards to their prey.

Nine days later, following a hearing on confirmation of the receivership order, the State of California drove the last nail into the coffin of the First Amendment constitutional mandate of separation of church and state, as the Los Angeles Times reported:

"Receiver Takes Over Armstrong Church," "Judge's Order Intensifies Battle Between State, Religious Empire."

"A Superior Court judge Friday ordered a temporary receiver to 'take possession and control' of the Pasadena-based Worldwide Church of God in an action that seems certain to set up a major legal confrontation between the Church and the State of California.

"Judge Julius M. Title ruled that receiver Steven Weisman is to assume all administrative powers over the \$80 million religious empire of Herbert W. Armstrong — including the Church, Ambassador College and Ambassador International Cultural Foundation." Los Angeles Times, Saturday, Jan. 13, 1979, part II, page 1 (emphasis added).

The full import of this massive, unwarranted intrusion of government into religious affairs cannot be appreciated without some factual and legal background.

The Church was founded by Herbert W. Armstrong 46 years ago; since that time it has flourished to where it now has 100,000 members worldwide. Mr. Armstrong has been the spiritual and temporal leader of the Church since its inception, and in Church theology is the appointed apostle of Jesus Christ charged with the responsibility of spreading His Gospel throughout the world.

The Church does not solicit funds from the public. Its members, however, voluntarily tithe and, in addition, make other voluntary contributions from time to time. In the last 20 years, contributions and tithings have gone from \$800,000 to \$70 million annually; the Church spends approximately the same amount in connection with its Work, which includes the following:

1. Worldwide travels by Mr. Armstrong, his personal adviser, Stanley Rader, and others meeting with dignitaries, speaking to millions of people and otherwise carrying out the Work of the Church. In the last five years, for example, Mr. Armstrong and Mr. Rader have averaged approximately 200 travel days per year.
2. Numerous publications such as *Quest* magazine, *The Plain Truth*, *The Worldwide News*, *The Good News* and books published by Church-owned Gateway Publishing Inc.

3. A multitude of television and radio broadcasts spreading the Gospel, for which the Church spends approximately \$5 million annually.

4. The operation of Ambassador College, an institution which primarily trains students for the ministry but which also educates them in all areas.
5. Concerts, operas, theater and

other cultural activities funded by the Church and conducted through Ambassador International Cultural Foundation.

6. Numerous other charitable, educational, scientific and religious projects.

Mr. Armstrong's personal adviser, Stanley Rader, is a lawyer and accountant who has been involved with the Church for approximately 20 years. Prior to 1975, Mr. Rader was an independent contractor and outside consultant who was not even a Church member. In 1975, he became an officer, director and member of the Church. Mr. Armstrong feels that Mr. Rader has been invaluable in making the Church financially successful, thereby enabling it to more effectively carry out its Work.

For a number of years prior to 1978, Mr. Armstrong's son, Garner Ted, also worked for the Church. A rather charismatic, well-spoken man, Garner Ted Armstrong was widely regarded as the man most likely to succeed his father as leader of the Church. However, Garner Ted Armstrong's personal misconduct, as well as theological and philosophical differences with his father and, perhaps, his desire to take over leadership of the Church immediately, led to Mr. Armstrong's "disfellowshipping" (i.e., excommunicating) him in 1978.

Since that time, Garner Ted Armstrong has formed his own Church of God, International (based in Tyler, Tex.) with the support of former members of the Church, and has attempted to induce members to leave the Worldwide Church of God and join his new organization. For some reason — perhaps jealousy because his father trusted and relied upon Mr. Rader more than on his own son — Garner Ted Armstrong intensely dislikes Stanley Rader and has expressed this hatred publicly, calling Mr. Rader "an evil man" and otherwise reviling and disparaging him.

Sometime prior to Jan. 2, 1979 (how much prior to this date is not known but, judging from subsequent events, it appears to have been at least a period of weeks), a small group of dissident former Church members apparently contacted a Beverly Hills attorney, Hillel Chodos, and sought advice regarding what could be done to disgrace, discredit Herbert W. Armstrong and Stanley Rader and remove them from their positions in the Church based on trumped-up alleged improprieties vituperatively referred to as "siphoning of funds for personal use"; these charges and their lack of merit will be discussed later in this memorandum.

Among this small group of dissidents were (a) Alvin and Shirley Timmons, supporters of Garner Ted Armstrong to the point that Ms. Timmons had at a Church convocation attempted to persuade Church members to leave the Church and join Garner Ted Armstrong's organization; (b) David Morgan, a former Church employee fired for not being able to get along with his fellow employees; and (c) Benjamin Chapman, who is married to Garner Ted Armstrong's secretary and the widow of Garner Ted Armstrong's brother.

Through Mr. Chodos or upon his advice, this group met with representatives of the California State Attorney General's Office presumably including Deputy Attorney General Lawrence R. Tapper, who is in charge of the case.

In addition to former members, apparently a small number of dissident active members also participated in these meetings, including C. Wayne Cole, the Church's director of

Pastoral Administration who, after Garner Ted Armstrong was disfellowshipped, was viewed by many, no doubt including himself, as the likely successor to Herbert W. Armstrong. In an attempt to clothe their plot with an aura of respectability, this group prevailed upon the attorney general's office and, based upon the same trumped-up charges, obtained leave to sue on the State's behalf.

For its part, the attorney general's office did nothing in the way of investigation to verify these charges before lending its name to an attempt (thus far successful) to put the Church, a religious institution of long standing and high regard, in receivership, despite the authority given to the attorney general by the California Corporations Code to examine books and records of charitable trusts to investigate alleged improprieties.

In a further attempt to gain respectability, Mr. Chodos handpicked Steven S. Weisman, a retired Los Angeles Superior Court judge whom (and whose family) Mr. Chodos previously had represented, as the receiver to be imposed on the Church.

On Jan. 2, 1979, the State of California *ex rel* the dissidents (termed "relators") filed its complaint in Los Angeles Superior Court, seeking an accounting, the replacement of Church trustees and directors with a new set, a receivership, and an injunction. Almost every charging allegation of the complaint is on "information and belief," i.e., not personally known to the State or the relators but, rather, based upon inadmissible and untrue hearsay, conclusion, speculation and opinion.

On that day, Mr. Chodos also filed accompanying affidavits from some of the relators and others (including Mr. Chapman, who apparently chose not to be named as a relator), all of which contained the same inadmissible hearsay, speculation, etc.

Mr. Chodos then appeared, with these papers, before Judge Jerry Pacht *ex parte* (i.e. unilaterally) and with absolutely no notice whatsoever to the Church or its leaders — not even the telephone notice required by local court rules — somehow persuaded Judge Pacht to impose a receivership on the Church without ever giving the Church, Mr. Armstrong or Mr. Rader an opportunity to be heard in their defense. This action was virtually unprecedented and constitutes the most blatant violation of the separation of church and state, which the Constitution guarantees.

The next day (Jan. 3), armed with an all-encompassing order saying virtually "do what you want" until a full hearing set for Jan. 10, the receiver, as noted at the outset, descended upon the Church. In a complete state of shock, the Church employees understandably and justifiably refused to allow the receiver to enter.

Late in the afternoon, the receiver and his companions gained entry and immediately began rapaciously rummaging through every Church document they could lay their hands on. The receiver terminated Mr. Rader's secretary on the spot, accusing her of being loyal to Mr. Rader rather than to the Church. The receiver also was heard by several Church employees to state that Mr. Rader and Mr. Armstrong were "out" or "terminated." Having thus ensconced himself, the receiver commenced fulfilling his role: the destruction of the Church.

On Jan. 10, the hearing on the confirmation of the receivership order commenced. The matter was heard by Judge Julius Title. The hearing

lasted three days, at the conclusion of which Judge Title entered his order, which will be discussed shortly. At this juncture, however, it is appropriate to outline the charges made, the "evidence" introduced to support them, and the true facts as proven at the hearing. Briefly, in chart form, they are as follows:

1. Charge: Messrs. Armstrong, Rader and others were incurring exorbitant travel, gift and entertainment expenses.

"Evidence:" Church expense records and other documents from 1975-1976 disseminated to Church ministers and members or available to them. No evidence was introduced that the expenditures were not on furtherance of Church business or that they were unreasonably high.

True Facts: The Church produced an independent appraisal by a national appraisal setting Big Sandy's value at \$6 million. Mr. Chodos conceded that no showing had been made by him on this issue.

5. Charge: The Church in 1978 sold numerous other properties below fair market value.

"Evidence:" None except the conclusion of one relator who is not a relator.

True Facts: The Church produced independent appraisals on every property sold by it in 1978. The properties were sold at an aggregate of several hundred thousand dollars above appraised value.

6. Charge: The Church is removing and destroying financial records to cover up the massive siphoning of funds.

"Evidence:" (i) A Church employee was seen leaving the Church with a package approximately 1' x 1' x 3', which the witness giving this testimony could not identify. (ii) The same employee was seen entering the data processing center in the company of another employee and a security guard. (iii) Two students entered the data processing center through the roof and left 10 minutes later taking nothing with them. (iv) A paper shredder was found in the executive offices. (v) A hearsay statement in the declaration of a relator who would not even identify the person allegedly giving the information.

True Facts: (i) The employee was carrying books, which were given to him by another employee and which a third employee observed. (ii) The first employee was at dinner with approximately six other people at the time in question, and the second employee spent the entire weekend 150 miles away in Vista, Calif., visiting friends. (iii) Nothing was taken; it is impossible to get in, destroy documents and get out of the building in 10 minutes. (iv) The shredder was Garner Ted Armstrong's while he worked for the Church. Only prank mail and innocuous papers are shredded. Duplicates of records generated by other departments may sometimes be shredded. All financial documents are retrievable through the computer system. (v) There is no evidentiary support for this statement, as no financial records have been destroyed.

In spite of the evidence, Judge Title, perhaps a victim of what may be referred to as a "Jonestown mentality," nevertheless stated that there were "questions," "inferences" and "conceivable" problems raised. Incredibly, however, in light of (a) the clear evidence, (b) the legal requirement of a strong showing in receivership cases, (c) the irreparable injury already, and continuing to be, suffered by the Church as the direct result of the receivership (including loss of faith by members who will cease to contribute; calling of \$1.3 million of demand notes; loss of credit lines; and shifts by suppliers from credit to C.O.D. or cash in advance), which injury was conceded by Judge Title, and (d) constitutional guarantees of religious freedom, association, privacy and due process, Judge Title confirmed the appointment of Judge Weisman (a longtime friend

(See LEGAL, page 12).

(ii) In 1971, the Church purchased a home and put title in Mr. Rader's name. A few months later, in 1972, Mr. Rader deeded the home back to the Church, who used it as security for a loan. The Church then deeded the property back to Mr. Rader, who put \$90,000 down, assumed that portion of loan allocable to the home, and gave the Church a second trust deed for the balance of the original purchase price. Mr. Rader made all payments on the house; occasionally the Church would make a payment on the house to the lender and treat the payment as compensation to Mr. Rader, who treated such compensation as income. Having thus made all payments, Mr. Rader, of course, kept the profit on his house when he sold it.

(iii) The second house was independently appraised at \$208,000. Mr. Rader purchased it for \$225,000 cash. (iv) Mr. Rader had successful law and accounting practices prior to

becoming employed by the Church. He travels 200 days per year on Church business. There is no showing that his compensation is excessive, and, in fact, it is not.

4. Charge: The Church is selling a \$30 million campus at Big Sandy, Tex., for \$10.6 million to cover up the siphoning of funds.

"Evidence:" None as to value except a magazine article quoting the prospective purchaser, who intends to donate or resell the property.

True Facts: The Church produced an independent appraisal by a national appraisal setting Big Sandy's value at \$6 million. Mr. Chodos conceded that no showing had been made by him on this issue.

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FORUM

WITH STANLEY R. RADER

This issue's "Forum" is the result of a question-and-answer session held by Stanley R. Rader, the Work's treasurer and general counsel to Herbert W. Armstrong, in Pasadena Feb. 8. Mr. Rader's answers cover various aspects of the present state of the Church, which is presently in receivership by order of a Los Angeles Superior Court judge.

Thank you, everyone. First of all, as I told the press yesterday, when I was a little more heated, I want to apologize to all of you, as well as to Mr. [Herbert] Armstrong. I called him immediately after the press conference, and he told me, "Well, I told you, Stan, I told you what the press is like," and he said, "I've been telling you for a long time." And I reminded him that on certain things, I do learn slowly. And he was very good-natured about it.

He said, "Of course you're suing them." I said, "Of course." And he was very emphatic. He feels that those who are guilty have got to be punished, and he wants us to do everything we can to press the matter against Mike Wallace, as well as the others responsible for what is definitely a criminal violation of his rights, as a human being, as a citizen, of course as spiritual leader of this Church. And we're doing that with all due diligence.

But I feel bad because I was the one who made the ultimate decision with Mr. Armstrong that these people were reasonably respectable people. We knew that they were not going to try to show us in our best light. We knew that by the nature of their technique they repeat the libel or the slander whenever they ask the question, and that didn't bother us too much. We're kind of used to that. Nonetheless, we felt that since we had heard that they had been having interviews with others, and there seemed to be some indication on their part that they perhaps were going to do a 60 Minutes show that would include a segment concerning the Worldwide Church of God, that maybe we could do ourselves the most good, on balance, that is, to give them an opportunity to talk with us.

And frankly, it was a three-hour-and-20-minute interview, and there was nothing I even took mild exception to until the very last thing, when Mike Wallace pretended to be reading from a letter, which he stated was a letter from Mr. Herbert Armstrong to some unnamed party. And I knew that it was not, and so I very quickly challenged him, and I stated, "Are you suggesting that that is a letter from Mr. Armstrong?" And I said, "If you are, I assure you it's a fabrication."

Then he said, "Would you recognize Mr. Armstrong's voice?" I said, "Of course." And then, foolishly, in my opinion (but maybe the wicked are also foolish, I don't know), he played the tape for me. And our lawyer was there the entire time.

He had two tapes — the parts of two tapes — one, I would say, was probably recorded maybe as long as six months ago. It was before the Feast of Tabernacles. And it was on the kind of occasion when people had taken false rumors to Mr. Armstrong that I was trying to take over the Work, and they caught him on a day where he might have believed that more than not.

In his inimitable style, he talked to the first person he saw or heard from, I guess. And that led to one of our tizzies. But he and I have those together pretty often, and I think I've told you about them most of the time. We have some pretty good witnesses to most of those things. And most of

them know it doesn't mean anything, as soon as the matter has been aired. That was what happened on that occasion.

Then, the second tape consisted of excerpts from the letter that I read here. How many attended the session here — remember I read the long letter, and I gave the whole background? So I could immediately see what they'd done. They had taken — it was Mr. Armstrong reading the letter to another party on the telephone. And we know who that party is, and we'll move against him with the district attorney also. That will be in the form of severance pay. He's been pushing his severance pay very hard. So that will be kind of a gift.

Mr. Armstrong has asked us to push on this matter to protect the Church, and there comes a time where, he said, Christ drew the line. You just don't turn the other cheek. You don't keep turning it. And there is a time when you have to get out, and just like sweeping the moneychangers out of the temple, this is it.

Now, before I answer questions, you all will remember that from the moment this whole situation developed, Mr. [Ralph] Helge told you, and I told you, that something was wrong. In other words, what was done was so unconscionable, so reprehensible, so irresponsible, there had to be an answer for it that had not yet been revealed to us. Because it took a very unusual combination of circumstances to produce what resulted on Jan. 3. I couldn't believe for a moment that there would be a judge, anywhere, who would issue an ex parte order of the kind that he did under the circumstances.

And we kept saying, there had to be something more. On more than one occasion, I told the press, "For someone who has the time and has the willingness to dig, he will find, or she will find, that there is maybe a Pulitzer prize in it, because what happened here is so irregular, so unusual."

Well, as usual, the press did not do their homework. We gave them a one- or two-lap head start in a four-lap race. And they still didn't do it. We persisted, and we persisted, and we persisted. How many of you remember that's one of the laws of the seven laws of success? Well, we read that, very often. We're also very resourceful. Resourcefulness and persistiveness, or persistency, take a toll on the adversary when it's applied properly. And it finally came to light.

Now, I shouldn't have talked about the Wallace thing at the same time as I talked about this other matter because I'm afraid the attention span of the press is limited.

Four of our members heard the reporter for the Los Angeles Times comment afterwards that he doesn't see anything new here, and then he looked around, he says, "This is very nice property that the State is going to own." Well, at least he doesn't think the State owns it yet! The attorney general thinks the State owns it. Mr. [Steven] Weisman, who used to work here, thinks the State owns it. Judge [Jerry] Pacht must have thought the State owned it. And Mr. [Hillel] Chodos Chomos thinks the State owns it. And the L.A. Times

never even had anything in the newspaper today. Rather interesting.

But I'm just going to give you a little of the history so you understand where we are, and all of you can play a role in bringing this to the attention of the authorities as well, inasmuch as all your rights have been violated.

On the morning of Jan. 2, documents and papers, etc., were delivered to Judge Pacht. And later that day, in the afternoon, he met in the presence of Chomos, [Lawrence] Tapper, the deputy attorney general, another attorney named [Hugh John] Gibson, Weisman, I guess that completes the cast. I have a copy of the reporter's transcript, which I distributed to the press yesterday.

Originally, on the first day, we asked the court clerk if there had been a transcript, and we were told that there was no transcript of the ex parte proceeding. There was no reporter present. And we were outraged. And we kept asking, and we kept getting the same answer. And in court one day Allan Browne demanded to know, and we were given the same answer.

Well, as the Bible tells us in many places (someone was nice enough to mark these things for me), but from Mark 4:22, it says, "For there is nothing hid which shall not be manifested, neither was anything kept secret," and so on. So we have it! We finally have it. And it tells us what happened on Jan. 2, and what happened is contrary to the law, it is contrary to the procedures of the judicial system, it is contrary to judicial ethics.

As a consequence, all of our rights from the very beginning were violated in a manner even more flagrantly than we had been protesting since that time. See, we didn't know this happened. We were told there was no reporting, no reporter present. So we didn't know what could have happened. And what did happen was the judge, contrary to the rules of judicial procedure and ethics, met with these people before any complaint had been filed. They went to him, and they gave him the story, and they convinced him that the story was true, and they got him to agree that if they file the complaint, he would rubber-stamp it.

Now we're going to bring that — we've been trying all morning to reach Attorney General [George] Deukmejian because I would be willing to let him off the hook, because it happened on Jan. 2, and he hadn't even been installed in office until four or five days later. But I sent this on to Washington. We're taking this before the attorney general of the United States, because we feel there has been a criminal violation of our civil rights as individuals, as Church brethren, and also, of course, the rights of the Church have been invaded.

We intend to take this before the Judicial Council on Performance of Judges. And we'll get out information — we'll get you the addresses later — but each of you as Church members has a right to let the presiding judge of the Superior Court, Judge [Richard] Schauer, as well as the Judicial Council on Performance, know how much you take exception to this terrible irregularity in judicial procedure and ethics, and how much it has hurt the Church.

We also intend to take the matter concerning the attorneys to the State Bar, and we will seek whatever relief is appropriate, as I told the press yesterday. And of all things, Judge Pacht likes to think of himself as a civil libertarian. I wonder what causes he has espoused. Maybe he just didn't like our kind of religion, because this is just such a flagrant outrage that anybody who prides himself on being a civil libertarian should be ashamed of having any part or parcel of this sorry performance. I might have expected it from somebody who thinks of himself as some extreme law-and-order man, some lunatic out on

the fringe someplace, but a man who calls himself a civil libertarian can meet in the secret star chamber proceedings against judicial ethics and procedure and violate our rights as he has done to me, it's just unconscionable.

Now that is the background, I'll be happy to answer any questions that might come up.

Mr. Rader, is the "60 Minutes" show going to proceed as scheduled to air, and also, when is the 30-minute special that we are putting on going to air?

I'll answer the second one first. We have our television people working on two 30-minute documentaries, and we hope that they will be ready in about two weeks. And if they meet with Mr. Armstrong's approval, they will be aired as soon as we can find appropriate time slots for them. And if we already have some with our present programing, we might be able to get on the air very quickly by preempting those times.

As far as 60 Minutes is concerned, we are putting CBS [Columbia Broadcasting System] on notice that we don't feel the program can air without our prior approval, now that we have found that they have dealt with us in this manner. And we're also warning them about our rights, which they may have violated by things we don't even know about. If they have one illegally obtained piece of tape, we don't know how many other times Mr. Armstrong and other people might have been taped as well.

I think they know they have a problem on their hands now, because it is a crime in California to not only do the job of taping somebody, but it is a crime for somebody else to use it after it's been given to them by somebody else. And reporters are not protected by that.

You mentioned Mike Wallace's tapes, and you mentioned they were excerpts of your reading of Mr. Armstrong's letter or something similar to that. Could you describe what kind of excerpts . . . ?

Well, I really wasn't so much concerned, as I told him at the time, and I also told the press yesterday, it wasn't the contents that I objected to. Actually, you know, we published the entire letter in *The Worldwide News*. But by leaving out certain portions of the letter, they were giving a different connotation to what Mr. Armstrong had written, and, of course, it eliminated the whole background, which had been discussed by Mr. Armstrong in the letter. It made it look as though Mr. Armstrong was saying something that, in fact, he had not said.

How did you finally discover the secret meeting and the reporter's transcript?

We kept asking the same question over and over again of everybody in and around Judge Pacht's courtroom. And finally we found the reporter who was present, and she transcribed her notes, and, of course, this is an official reporter's transcript. If we hadn't been persistent and kept asking the same question over and over again. You know that old adage, if you don't succeed the first time, try, try again. That's what we did. That's one of those seven laws of success.

We've been told that the financial base for the college is being taken out of California, and this institution here is going to continue to operate normally. How are we going to take care of the financial liabilities and things that we have here?

We are a worldwide organization. It was only by a combination of circumstances plus our own willingness to rely upon the state of California as abiding by the First Amendment, the Fourth Amendment, the Fifth Amendment, the Ninth Amendment, rights of privacy and things of that nature, that we considered California to be a safer place than, let us say, Uganda. We might just have well

have been in Uganda.

Now, as you know, Dr. [Roderick] Meredith, for example, is the minister in charge of the ministry worldwide. It's a worldwide ministry, and he is in charge of the ministry worldwide. That means what? That there are offices and operations everywhere in the world. And how are those operations funded? They are funded in part by local indigenous income, and the rest of it is supported by home. It's supported by the tithing members of the Worldwide Church of God, who send God's moneys, God's tithes, to wherever it is best for that money to be sent, so that God's stewards can see that the money is spent in fulfilling God's overall purpose.

So henceforth Pasadena will just simply be another branch operation. Does that make it clear to you? Just one more branch, just as Mr. Meredith today might have dealt with a problem in France, or a problem in Germany or a problem in Spain. And it may have involved, to a certain extent, finances, in which case he would discuss 'them with me. We have the same situation obtained here. This is just a larger plant, that's all. But we can't put our faith any longer in the state of California until they make it clear — let me read you what they have here in the transcript, on Jan. 2. This has been their position consistently.

First of all, Judge Pacht said, "I am concerned about the ex parte nature of the proceedings and the rather majestic order which would flow from these proceedings without a hearing." Okay, it shows he's a little nervous about what he's contemplating doing.

And so Chomos comes on, and he says that "property always and ultimately rests in the court's custody, and they are always and ultimately subject to the supervision of the court . . . in effect there are no private interests." And he says that the "trustees serve at the court's pleasure." I mean Mr. Armstrong didn't know, until I told him this yesterday, that he had been working all along for the court and the State of California. He had it in his mind that he was working for God. He's writing a letter on that one. He didn't know that until I was able to read it in Chomos' comments. So their position has been the same, you see.

Since we are a worldwide operation, and we can handle our financial affairs from branch offices anywhere in the world, does that mean there would be no possibility that they could bankrupt us here and get rid of our property here, as long as we're taking care of our liabilities?

It will never happen. Let me read you what they said here. This was after the Hon. Jerry Pacht (they love to be called honorable) says, "I doubt very much, foreseeing what inevitably has to happen in this case, whether it can be comfortably accommodated on the eighth floor" — that means the eighth floor of the courthouse — "and allow us to get any other work done, unless everybody caves in, agrees or elects a new board or something remarkable will happen."

What did they expect would happen? They actually thought they'd walk in here and take this place over, kick Mr. Armstrong out as they did on Jan. 4, and it would be all over. You know it's not going to happen. You know they bit off more than they can chew. And as I said, I don't like to use the vernacular, but with the press here — maybe it's the best thing to do, you just keep using words and phrases that they understand — we're going to punch these people out, one by one.

And they have talked about investigating the Church, and they've talked about corruption in the Church. Well, you know we have eschewed politics, you know what

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FORUM

WITH STANLEY R. RADER

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our position has been on politics. You know that we don't believe in getting involved in this world's politics. But I'll tell you this, if we have to fight this battle for the next two, three or four years, and we have to finally come on head to head with the attorney general up there, if we have to do it, I may run as attorney general in 1982!

If I can get Mr. Armstrong's permission to do that, maybe that's what we ought to do and start investigating the corruption where it begins — the government!

To me it is the most laughable, almost despicable thing to hear politicians constantly talk about corruption. I mean, it's almost what we call oxymoronic, you know, when you say that something is "terribly nice," it's inconsistent. You know, terrible and nice are two words that are hard to place in juxtaposition, and when you do it one to the other, it's called an oxymoronic phrase. But when I hear a politician talk about corruption, it almost makes you sick. That's why we've always stayed out of politics, because we know by its very nature, it is not what we want to be associated with.

But if they're going to kick us around and try to use us like a punching bag, we've got to fight back. And we've got to use the spiritual, the human, the physical and the financial resources of this organization to do it. And if it means, and Mr. Armstrong would have to make that decision, of course, if it means one of us getting involved in secular politics to do it, well, maybe that's one of the approaches. But we have many weapons in our arsenal, we haven't even begun to use them yet.

What is the disposition of the receivership now that Judge Weisman has abdicated . . . ?

I can't answer it with certainty. They're trying to make the motion now to get a new receiver appointed, and that will be something that will be heard on the [February] 13th, unless for some reason or other it is continued. And we hope that the entire issue will be vacated by that point.

But you heard poor Judge Weisman the other day, didn't you, about his health, and how he can't take this any more, and harassment — you heard all that, right? You read about it. Let me tell you what this little person said on Jan. 2, okay? You know, all of us can use a cane as a prop.

I feel sorry for anybody that's crippled. I really do. You know how we feel about the handicapped and the infirm. But, you know, there's a certain point beyond which you don't go. And, remember the character Chester in *Gunslinger*? Well, they had a spoof on that one time, CBS did, as a matter of fact — I think it was CBS. And they had a guy who looked something like Marshal Dillon, and they had someone who looked a little bit like Chester. And Chester didn't have a limp, in the spoof, and they said: "Chester, you got to pick up a limp. It gives you character."

Let me tell you what they said in here. Okay? This is the court asking the judge, the ex-judge, as Mr. Armstrong referred to him, the smoking ex-judge, the fellow that tries to make \$150 an hour, as a receiver. Kind of interesting. Ask him what he made as a judge. Now, very interesting. This is the judge asking, very nice, too. He calls us, this is the judge speaking: "It has been urged" — he talks to Judge Weisman — "It has been urged that this bowl of spiders be put in your custody." A nice, nice epithet. We're a "bowl of spiders."

"Before I get involved in orders or making orders or granting relief" — mind you, nothing is before this man,

there is no complaint before him. He doesn't even have a right to discuss these matters with these people in this setting. He turns to Judge Weisman and he says, "are you willing to become involved in it?" Judge Weisman: "Yes, I am." "As a receiver?" "Yes, I am." "And you see no impediment that would prevent you from acting, if you were . . . (trustee)?" "The only impediment I know of is my polio, and that won't prevent me —" "You have managed pretty well with that for some time. I will tell you on the record that I am a little queasy about putting somebody in charge, but I think you have a showing which warrants some relief."

So now when they found out that it wasn't going to be a sinecure, because no one was going to let people come in here, and we'd roll over and play dead, and pay one man \$150 an hour for sitting around and somebody else — who was it? an attorney? — \$150 an hour for helping him sit around, and his daughter, who would help him sit around, and ad infinitum. All of a sudden it became a little too tough.

Well, let me tell you, when he puts that accounting in next week, we're going to surcharge him, and we're going to try to make it stick. And when we're through with him, we're going to establish, hopefully, that he has no credibility any more, so that he'll never be able to do this to anybody else again.

He's a man who's looking for a job as a receiver, looking for a job as a referee, looking for a job where his credibility is going to have to be called into question constantly. How many of you would recommend him as a receiver, or as a referee? How many of you would like to have an arbitration proceeding before that kind of man? Well, it answers itself.

Not even the press would.
I don't think so. I don't think the press would either.

Seeing the possibility that we may have to move our headquarters from Pasadena if that comes about, what looks best as a possibility for reestablishing a headquarters, would that be Tucson [Ariz.]?

I don't think headquarters is what we're trying to establish. We are a worldwide organization, and wherever Mr. Armstrong is, physically, is where the headquarters is actually. And that's true whether he's in Tucson at that moment, then the next day he's in Pasadena, or sometime the following week in Texas, or Florida, or Cairo, where we're going, or Tokyo. That's where the head of the Work is, that's where the headquarters is.

All we're talking about is making certain that our financial resources, our new financial resources do not come into the state of California, where they can be subject to this type of attack by the State.

The State has revealed itself in many ways, by the way, which were not manifest originally to us. You know, these things are a process of learning. They would take the position that we can't even sell property here and take the proceeds out of the state of California. In other words, 90 percent of what is here is the result of contributions, voluntary tithes and offerings from people elsewhere. And yet they would have you believe that this is state property, and as state property cannot be removed from the state.

So we will not bring any fresh wealth into this state until such time as this matter has been totally clarified. I hope that answers your question. It's not a question of establishing headquarters, it's just a question of establishing the techniques so that Mr. Armstrong can get his Work done, and the other people who are in head of various departments can get their work done, so that I can do my work, Dr. Meredith his, Mr. [Ellis] LaRavia his, and so on down the line.

That's all. That's all we're doing, and keeping it safe.

I'd like to ask, all of us here, I think there's very little question in anybody's mind that the receiver has brought on us irreparable damage as far as our finances are concerned. Are there any plans, that you could tell us about, regarding cutbacks here?

We do have a very serious budget problem at the moment. I've asked for the data to be prepared for me. I expect to have most of it in my hands by late today. I think some department heads may have already received their budget packages. Is that true, has anybody received them yet? Yes, I see Mr. [Roger] Lipphos has. The largest segment of the budget is Dr. Meredith's, have you received one yet? Not yet, so it must be work that's coming out piecemeal.

We figure that we have — I sent Mr. Armstrong a memo today. I sent it over the QWIP machine — he has been advised that we are anticipating now a 12.7 percent decrease in our projected income, and that amounts to a minimum of a \$7 million to \$8 million reduction in income for the calendar year.

We also had expenditures, of course, which are beyond that level. Therefore we have to make adjustments in the nature of approximately \$15 million. That's what we figure the damage will be for us this year alone. But I think we can make the cuts in such a way that the Work will continue to get done, but the adjustments will provide us with certain flexibility so that if income improves and what have you, we can step into higher gear again.

Mr. Rader, I take it that all the functions of the Work are now being paid for from Tucson, is that correct?

The answer is no.

A few chapters back the State was trying to get you out of your position, and I haven't heard anything since about that. How's that going?

What Judge Weisman was trying to do was to get me out of my position. Judge Weisman said that he wouldn't be able to get his job done as long as I was here and other people like me were here to protect the Work and Mr. Armstrong, he wouldn't be able to accomplish what Judge Pacht was hoping would happen as early as Jan. 2, meaning everything would collapse, a new board of directors would come in, and the problem would go away.

So what he did, he filed a motion to suspend me, as I stated, in a commentary filled with nothing but false allegations about my conduct after he became receiver, as well as false and rather foolish and stupid allegations about my position and my functions before he ever got on the scene. And then, in addition, claimed that I and Mr. Helge and others had given him absolutely no cooperation since he stepped foot on the campus.

Well, I only saw Judge Weisman twice in Pasadena, only twice. Each time it was to kick him out of an office. I saw him on a Monday when I got him out of my office, and about two weeks later, on the third day of the sit-in, we helped him leave the Administration Building for good. He never called me once, he never addressed a memorandum to me, he never requested to speak to me, and to my knowledge, the same is true of Mr. Helge.

And yet he claims no cooperation. What he meant was, he ascribes to me all of the reaction of the Church members worldwide, and therefore he places me in much higher profile than I ought to be to begin with, and makes it appear to the court that if he could just simply suspend me, that all of this problem you see would go away.

Mr. Armstrong and I just kind of laugh about it anyway because —

Mr. Armstrong doesn't even want me here. He would much prefer that I'd be down there in Tucson, where he is at the present, and helping him. As long as we have a legal problem here I have to remain on the scene. But as soon as we can, we're leaving for Cairo, and soon as we get back from that we have a trip scheduled for April. But he [Judge Weisman] misconceives it, he thinks of this as a situation where the Church members do not have a mind of their own, they do not know what is happening, and that if I would just simply be suspended from interfering with him, Judge Weisman, that the problems that he has would go away, and he'd be able to make his \$150 an hour, and no one would bother him.

I understand that, sir, but what I wanted to know is, is there any danger of the State removing you?

No, I'm sure not. Probably someone's trying to conjure up some way to find that I'm in contempt of court or something of that nature, but I'm not.

Mr. Rader, on the "Michael Jackson Show" some weeks ago during the sit-in you mentioned Tapper, as I believe it was, and you brought up the point that he was, if I'm correct, that he was kind of against us as far as religion goes. I'm not sure if that was the exact words. There was a caller, incidentally, after you, which you may have heard, who kind of commented on that. What do Tapper and attorney Chodos expect to gain out of this?

They come from different directions. Tapper is just one of many lifetime public [break in tape] . . . more control over what he thinks ought to be controlled by him or people for whom he works. Chomos is in it for the money, as is the receiver. That's strictly a money game, you have to understand that. He himself said he makes \$200 an hour, and now he wants the State to instruct us to pay for him to go to Texas to oppose a Church member's suit in Texas, which is restraining the receiver from collecting the \$10.6 million on the very deal that he wanted to kill because he said the property was worth \$30 million, when in reality it wasn't.

And that was the strongest thing that appeared in this transcript, in the words of Judge Pacht. He says here, it's very interesting, "I am concerned about the ex parte nature of the proceedings" — I read you that before — "and the rather majestic order which would flow from these proceedings without a hearing." He says, "I am not unmindful there are charges that dissipation of the properties may occur, and I am also not unmindful of the one *cruncher*" — this is the big "cruncher," this is what led to this whole thing — "if you will," he says, "which is the proposed sale of the Big Sandy property on Jan. 4."

Now what they told him was that we were selling for \$10.6 million a property that was worth \$30 million. And then later on the attorney general, in the presence of other people, accused Mr. Helge of taking a \$125,000 kickback on the sale. It was only when we went into court and presented an appraisal about that thick, showing the property is worth \$6 million and was being sold for \$10.6, that they moved to close the sale up real quickly. And the first thing they did was to get a court order directing the proceeds to be paid directly to the receiver's account. Well, fortunately, we had a pretty sharp Church member up in Milwaukee [Wis.], and he didn't think that was such a good idea. He filed suit in federal court in Texas, and he got a temporary restraining order. And that money is now tied up, even if it does close, and we're not impeding the closure, or is he. The money will not go to the receiver. It will go into a special account, which he can't get his hands on.

Mr. Rader, if the receiver starts selling property here in Pasadena, since the whole proceedings here have been illegal, would the sales be null and void, and would we be able to get the property back?

He has no right to sell property here. For the moment, as long as there is a court order, technically we have no right to sell properties here. But he certainly has no right. He certainly couldn't sell properties in order to pay himself. And all other bills are being paid by moneys provided by Church members from their voluntary tithes and offerings. He won't be able to sell any property.

Mr. Rader, it seems to me that there are still dissidents in the Church working here in the area, because last week (I'm a student here, by the way) I received in an interdepartment transmittal Xerox copies and a letter from the "Ambassador Report" and a subscription form. And I'd just like to make a comment that whoever sent that to me, don't ever send that to me again!

Let me tell you this, there probably are some, but I'm the last person in the world to be able to tell you who they are. A week or so ago, when they were demonstrating (supposedly dissenters were demonstrating over at the Data Processing Center), I drove up with Aaron Dean. He stopped the car, and I started talking to all the people. I thought they were the friendlies. I couldn't tell the good guys from the bad guys. At least, if they had guts, the least they could do is wear a black hat.

Mr. Rader, I was wondering, since the press is here, if you could explain how Mr. Armstrong's health is, and maybe a little bit about the government of the Church, so they could understand and come at us from a different angle, instead of the angle they're coming at us.

I don't really think the press has done a bad job in that area. You know, there are exceptions to all the rules, and maybe, just by accident, they have done a better job there than I would have thought. I think they realize that Mr. Armstrong is the head of a hierarchal church. I think they now realize that he has the full responsibility, that he is accountable to God, as we all are, but we're all accountable to him also, to Mr. Armstrong.

Mr. Armstrong is the one who hires and fires; he's the one who appoints the people to the boards and other places. I don't think they're confused on that any more. I think they realize what rule from the top means. I think maybe they missed the point that there were some dissenters who would have liked to change all that, and they would like to make this Church into a congregationalist form.

Well, that's very nice, but it isn't going to happen. They don't have a right to make it happen, and the State has no right to try to make it happen. As a matter of fact, that violates the establishment clause of the First Amendment. The State, by bringing the action in conjunction with these dissident plaintiffs, is in essence stating explicitly, because one of the counts is to change the board of directors and to change the governance. They are saying, We don't like hierarchal churches, we want this to be a congregationalist-type church, and, hence, we're going to support this group over the other group in order to change the structure of the Church.

As far as Mr. Armstrong's health is concerned, I know that NBC [National Broadcasting Co.] covered it pretty widely, Los Angeles Times managed to sneak in down in Tucson, and they reported Mr. Armstrong was healthy and vigorous, as we know him to be. We should all be that healthy, we should all be that

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FORUM

WITH STANLEY R. RADER

(Continued from page 10)

vital in every way when we're 87 years old, or 86 going on 87. We should all be lucky enough to be half as productive as he is. I think they're beginning to catch the point, the quantum of material.

Yesterday we received a 19-page letter from him, the day before a 15-page article. The article is titled, "What Is a Liberal?" So he's still beating that one to death. By the time that's through, at least everyone will know what a liberal is. And maybe we can all spot them. Maybe I'll know the fellows with the black hats too.

Mr. Rader, in December you sort of delayed answering any questions on your trip to Israel because you said you did not want to preempt Mr. Armstrong. Now it's been quite a while since that trip . . . to Israel in December. At this time do you think you could explain any more about what was accomplished?

I thought I already wrote an article on the trip. I think it's appeared in *The Plain Truth*. Haven't you received the 45th anniversary issue? Really, what occurred was very well covered in *The Worldwide News*. There's a new *Good News* out. Have you seen the *Good News* article? Beautiful coverage in *The Good News*; it just came out yesterday. I think it's all there, and, of course, Mr. Armstrong had not made a trip to Israel in 17 months. It was very significant for us to be there and to take part in it.

I read the transcript last night, and I was under the impression that a receiver was a neutral party, and he's appointed by the court. I get the impression that Chodos selected Weisman, and then they all went to the court first. Is that correct?

That's right. They not only selected him, they went to the court before they had a right to go to the court. When you have a lawsuit, you go down to the courthouse, you file it, they give you a number, and then you go to the department that's assigned, and you hope a judge will be there. You don't know who it will be.

They went in ahead of time, and they got an agreement from the judge, totally contrary to everything in the Canon of Judicial Ethics, to agree to rubber-stamp what they'd come back with. And when they went in, they brought in Judge Weisman.

Now Judge [Julius] Title, who still must be the one, unfortunately, who will be hearing the matter on the 13th of February on the motion to replace Weisman with somebody else, he will recommend some people. He has asked Chomos to recommend some people, and he has asked Allan Browne to recommend some people.

And then, if someone had to be put into place, it would be someone that all the parties agreed to. And he would be impartial, because you're quite right, the receiver is supposed to be an impartial stakeholder. And he isn't even supposed to have an investigatory function. Any audit he performs is supposed to be simply to audit in order to know what he's supposed to keep account of. You follow that? He isn't supposed to try to prove that someone did something wrong, that's not a receiver's job. He isn't even qualified for that. So you are quite right. He was not the impartial party he should be.

Mr. Rader, where are we in the State Supreme Court, and what is the receiver looking for that he hasn't gotten? . . . more money?

Well, I'll just speculate on the latter. The question is, What's the receiver looking for, oh, you mean, the receiver, you mean Weisman? Or the State?

The receivership itself. They were here to look over certain records. Have we given them all the records they want, and what are they specifically still looking for that they haven't yet received?

In the Supreme Court we have a petition, and we hope that the Supreme Court will grant a hearing on that petition, and hopefully then they will issue a writ of mandate or writ of prohibition or whatever extraordinary leaf that they would think would be fitting. Remember, we have not used the appellate procedure, we have used the method of getting into the higher courts faster by way of a request or petition for rapid relief, because of the extraordinary nature of damages being done to us.

Of course, the Supreme Court of the state of California could still say, No, you go back to the appellate procedure, file the proper brief, the appellate brief, in the District Court of Appeals, seek your relief there, if you're unsuccessful keep going up. But we also believe if the Supreme Court should not grant us the relief and deny it, that would constitute what is called a final order within the meaning of Title 28 of the United States code and give us clear shot to file a writ of certiorari in the Supreme Court of the United States, while we also sought relief in the state courts. In the meantime, the federal court is not active. He could dismiss everything, or he could abstain, or he could rule in our favor or some combination thereof.

As far as what they're looking for, I can assure you that the allegations that were made from the beginning were false, wild and irresponsible. It's another problem that they have, because they're going to keep looking for things that do not exist, they're going to keep looking for things that have never existed, and all they're going to do when they're through, if they're going to try to lift themselves up by their bootstraps, is to place a different interpretation on our records, and that they've already attempted to do in court.

When they refer to Mr. Armstrong's worldwide efforts to spread the Gospel of Jesus Christ in accordance with Matthew 24:14, Judge Title said, "an astonishing amount of expenses for so-called traveling expenses." So he would like to consider what we understand to be our great commission, what we interpret in terms of New Testament language, and what have you, he would refer to that as "traveling expenses." So that's an effort on the State to take what we've done over a period of 46 years and put a different interpretation on it. They will not prevail; there's no way. They can make some noise, but they will not prevail.

Thank you, Mr. Rader. You mentioned that Mr. Armstrong had written an article on "What Is a Liberal?" Will we be able to have a copy of that article?

It is a 15-page article that, I understand, came in Monday. [See article, page 3. This article will also appear in the March *Good News*.]

First of all, I think I'd like to commend you, on behalf of all of us, of the most outstanding job you did on your interview with KMPC.

Thank you. **Recently it was reported that you had gone to the East Coast to meet with Edward Kennedy and also to meet with Barry Goldwater. Could you comment on that and tell us what you know . . . ?**

Yes. I went to the East Coast specifically to handle matters concerning *Quest* magazine, to also complete an interview with *Time* magazine for the legal or law section of that magazine, and I had intended to accompany Mr. Helge to Washington to talk to other groups such as the Americans United for Separation of Church and State, who, by the way, have filed an

amicus curiae brief already, and to talk with the Washington offices of the Seventh-Day Adventists.

At the same time we have been working assiduously with Washington attorneys to keep various members of Congress and various members of the Senate apprised of what we are doing. We also have been advising Sen. Goldwater about our predicament because Sen. Goldwater is the senator of some renown in Arizona. And that's where Mr. Armstrong resides, as you know, and where I reside a good proportion of the time.

But we haven't asked any senator or any congressman at this point to intervene. They are politicians, first and foremost, and most of them will wait and see how leaping in will help them or not, before they do anything. But we feel there's a duty on our part to keep them apprised of what is happening, so we have been giving them full copies of our brief and keeping them informed.

Mr. Rader, if a new receiver is selected, will his salary come out of the tithes and offerings of the brethren?

We are hopeful that by Tuesday this matter will take a significant turn, that the receivership will be vacated, and that the problem vis-a-vis the receiver will be behind us. We would also hope by that time that the State would realize that it is improperly involved here with a strictly

internal Church problem, which is best left to the Church.

And we would hope that under those circumstances, the State would then conduct a proper inquiry about legitimate matters of interest to the State, and that the matter would then be disposed of in the ordinary course of the future. And that's what we would hope for. As far as the dissident group is concerned, we would then handle the problems with them and Mr. Chomos as we handle any other attorney who brings an action of this type based upon the type of irresponsible and false allegations that he made.

That happens to us all over the world. Mr. Helge has defended those and has never lost a one. And we would hope that the same thing would be obtained here. But we want to get the State to recognize that they jumped in in the wrong manner, a part of an illegal procedure to begin with, as I spelled out today, and get the train back on the track. If we are wrong — you know politicians don't like to admit they're wrong. They feel that it might undermine public confidence.

If politicians are always wrong, you see, that does undermine public confidence quite a bit. And so it's up to us, if they don't do it gracefully, to make them do it and in the final analysis, it will strengthen government. As long as we must have government, let's have good govern-

Treasurer describes proceedings

(Continued from page 7)

"They [however] went to a judge, and they presold him on the proposition that this was the kind of order he should issue . . . When they got all through covering themselves so that he would agree with them, then they went and they filed.

"As a consequence our rights were not only violated immediately, but everything that we have done during the past six weeks has been colored by that [procedure]. Everything that we have done in the courts has been colored by that; our defense would have been completely different. . . ."

Like a Monopoly game

Mr. Rader then held up the playing board of a Monopoly game. "Now you know how to play . . . When two people are playing, you roll the dice and [the one that] has a higher number gets to roll first.

"Well, in this case, the whole game was played wrong. We didn't even get a chance to know the game had started, and we didn't even know what preparation had been made for the game, contrary to all the rules of the game when the game began."

Question from newsmen: "What will you do now?"

Answer: "Without attempting to be flippant, we want everybody, particularly on the other side, not to pass Go; we don't want them to collect the \$200 an hour. [A reference to the receiver's stated salary of \$150 an hour. Laughter from the newsmen.]

"How many of you have played this game? [There are] chances at Community Chest; there's something in there for each [player]. And [sometimes it says] don't pass Go, but go somewhere else. [Laughter: an obvious reference to the Jail square on the game.]

"What I'm going to do — I came up with an idea this morning — We're going to get a big board now, and we're going to all play . . . We have various properties . . . The state wanted to collect our properties and put those properties in their [control]; instead of railroads we'll have airplanes. . . ."

"The very least that we want to happen is that we all go back to Go and start off fresh. Now traditionally

the plaintiff has the right to strike the first blow, so [let's say] he rolls a 12, and everybody else's number is below that. But that is the very least that we're entitled to, having discovered what has happened here today.

"All this took place before any complaint was filed. It was as though if they hadn't gone and sold Judge Pacht on this package they would have kept going till they found another judge who would have . . . You can't do that [a procedure known as judge-shopping]. You've got to file a complaint. Then you are assigned to a department, then you go into the courtroom, and that can be ex parte without notice. But here it went one step further."

Judge was 'queasy'

Mr. Rader drew special attention of the press to comments made by Judge Pacht in the hearing. The judge commented that what the plaintiffs sought, and what he was about to agree to, was a "rather majestic order." And what convinced him to go ahead with it — the "cruncher" he called it — was the impending sale of the Big Sandy, Tex., campus, which the plaintiffs charged was being unloaded for \$20 million below its market value. (Church attorneys produced evidence in court showing that the Texas property was assessed to be worth \$6 million, and stated that the Work was obtaining a good deal in attempting to sell it for \$10.6 million.)

Near the end of the session Judge Pacht mentioned that he was a "little queasy" about placing a receiver in charge of what he called, "this bowl of spiders."

"I would have been a little queasy too," Mr. Rader said. But the "bowl of spiders," Mr. Rader stated, is not located in Pasadena, but elsewhere — namely, the Attorney General's Office in Sacramento, Calif., and the other areas where the suit originated.

From reading the transcript, Mr. Rader added, it was obvious that the court, the plaintiffs' attorneys and the receiver expected the Church to "simply roll over and play dead" once the receivership was implanted, that Church officials would acquiesce to everything demanded of them,

Let's not worry about the politicians worrying about undermining public confidence in themselves.

Did anyone see the program last night, *Kaz*, on CBS? It was somewhat apropos, wasn't it? You might tell your friends about it. It was very apropos, how a man who was thinking about running for a high office in the state suddenly had some pressure brought on him to let an innocent person suffer at least momentary harm in order, supposedly, to satisfy a higher good, which was, of course, to satisfy the need of the people to be complacent about the state of government. That's a fair statement of the program, wasn't it? [Some comment from audience.] [Thank you.]

I had a couple of phone calls that I was taking while I was listening to it.

Mr. Rader, concerning the transcript recently obtained from illegal meeting between the reporter, the receiver, Chomos, the whole group, and also the condensed version of the proceedings in court, when and where will we be able to obtain this material?

Why don't you contact Mr. Don Davis or Mr. Aaron Dean or Kevin Dean, and they will start making multiple copies of that for you. And anybody else who wants it — students, employees — can get it as well.

Thank you very much. I'm sorry we have to break it off here, and I hope I clarified the events of yesterday.

even to the demand for a new Church board. That the Church would not resist and fight back was the biggest gamble the State took in the entire procedure.

As recorded in the transcript, Judge Pacht said this: "I doubt very much, foreseeing what inevitably has to happen in this case, whether it can be comfortably accommodated on the eighth floor [of the Superior Court Building] and allow us to get any other work done, unless everybody caves in, agrees or elects a new board, or something remarkable will happen."

Criminal conspiracy suspected

"I believe very firmly now," said Mr. Rader, "there has been a criminal conspiracy to deprive the Church of its property and to deprive the Church people of their rights."

"I believe there was more than just a simple conspiracy under Section 1983, 5 and 6 of the Civil Rights Act. I believe what's been done here is so gross that it is tantamount to a criminal violation of our rights."

THANK YOU!

The News Bureau would like to thank all members who have sent in newspaper clippings from their areas pertaining to the recent events concerning the Church. You have been of great help, and please keep them coming. In fact, we need to have more areas of the country — and the world — represented. We also need the name of the newspaper, the city and state and the date on which the article appeared written on each clipping. That is very important!

Thank you again for your help, and send any further clippings to:

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Pasadena, Calif., 91123
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News Bureau

NEWS OF PEOPLE, PLACES & EVENTS IN THE WORLDWIDE CHURCH OF GOD

UPDATE

PASADENA — The Pastoral Administration Office has announced the following new appointments and changes in the ministry:

Washington, D.C., pastor **Larry Salyer** will become an area coordinator, replacing **Burk McNair**, who is moving here to become area coordinator and part of the headquarters ministerial team. Although Mr. Salyer is replacing Mr. McNair as the Charlotte, N.C., area coordinator, he will remain in Washington, which will now become the area headquarters church. Mr. McNair's place as pastor in Charlotte will be filled by **George Pinckney**, now associate pastor there.

Rodney Matthews, head of the local church administration office in Australia, will be moving from the Burleigh Heads office to Pasadena to become the coordinator of the international area under the Pastoral Administration Office.

☆☆☆

PASADENA — Ministerial Services has released the names of men who have been recently ordained and/or raised in rank.

Ray Wooten, church pastor of the Dallas, Tex., North church, was ordained to pastor rank.

Don Engle, church pastor, Jacksonville, N.C., and **Terry Mattson**, associate pastor, Hagerstown, Md., were ordained as preaching elders.

The following men have been ordained local elders: **Encardio and Eustiquio Benitez**, Misamis Oriental, Philippines; **John P. Egbert**, Washington, D.C.; **R. Daniel Hope**, Saskatoon, Sask.; **Pedro R. Melendez**, Metropolitan Manila, Philippines; **Gordon C. Miller**, Washington, D.C.; **Harold R. Richard**, Washington, D.C.; and **Reynaldo S. Tanajura**, Camarines Sur, Philippines.

The following men are no longer in the ministry: **Rod Carnes**, Enid, Okla.; **H. Leroy Dawson**, Tucson,

Ariz.; **Tony W. Morrell**, Adelaide, Australia; **Carl Tarver**, Phoenix East, Ariz.; and **Larry Van Zant**, Fresno, Calif.

Carl Gustafson will enter the noncareer ministry. Replacing Mr. Gustafson as church pastor of the Chicago, Ill., West church is **Roy Holladay**. Mr. Holladay will now pastor the Chicago Northwest and West churches.

Doug Taylor will also enter the noncareer ministry. Replacing Mr. Taylor as church pastor of the Cincinnati, Ohio, South church is **Ed Smith**, the area coordinator for the Cincinnati region. Mr. Smith will temporarily pastor the Cincinnati North and South churches.

☆☆☆

PASADENA — Ministerial Services has released the following information on pastor and circuit changes made in the Work.

Hal Baird, Houston, Tex., East (formerly pastored Palo Alto, Calif.); **Bill Quillen**, Kalispell and Missoula, Mont. (formerly pastored Glendale, Calif.); and **Randy Schreiber**, Enid, Okla. (formerly pastored Kalispell, Mont.).

Darryl Henson will pastor the Great Falls and Helena, Mont., churches, and **Robert Oberlander** will now pastor the Glendale church.

Robert Mitchell has transferred to Pasadena for sabbatical. Replacing Mr. Mitchell as pastor of the Sydney, Australia, East church is **Gavin Cullen**, who will now pastor both the Sydney East and South churches.

There are 11 new churches: Bogota, Colombia, is pastored by **Pablo Gonzalez**; Georgetown, Guyana, is pastored by **Paul Krautmann**; Hamilton and Warmamboul, Australia, are pastored by **Bruce Tyler**; Santiago, Chile, is pastored by **Filidor Illesca**; San Salvador and El Salvador are pastored by **Herbert Cisneros**; and Tyler, Tex., P.M. is pastored by **Don Ward**.

Legal Department's summary

(Continued from page 8)
and colleague) and empowered him to:

1. Take possession and control of all Church property.

2. Hire and fire Church employees.

3. Control all "business and financial" operations of the Church in his sole discretion.

4. Employ lawyers, accountants, security personnel and staff at Church expense.

5. Conduct an audit of all Church activities and initiate appropriate proceedings based thereon (the Church, on theological grounds, has never been a plaintiff in a lawsuit except in a federal court action to set aside this very order).

6. Put all Church funds in a receiver's account in his sole discretion.

7. Apply to the court to fire Messrs. Armstrong and Rader.

8. Grant access to all documents on Church premises to the State without allowing the Church and the

other defendants to object on grounds of relevancy, constitutional privilege, attorney-client privilege, clergy-penitent privilege or relevancy. A specific request by counsel for the Church to create a procedure for such objection was denied by Judge Title.

9. The court did admonish the receiver to stay out of ecclesiastical matters, but reserved to itself the determination of what is and is not ecclesiastical. This clearly is constitutionally impermissible. *New York vs. Cathedral Academy*, 98 S.Ct. 345 (1977).

Since Jan. 12 order, Judge Title and the receiver have violated constitutional guarantees in a multitude of respects, including the following:

1. The receiver hired a disfellowshipped Church member as a Church employee, contrary to Church doctrine that a disfellowshipped person is barred from Church property; Judge Title upheld this act.

2. The receiver recalled a communication from Mr. Armstrong to

Church members in which Mr. Armstrong voiced his vehement objections to the receiver on religious and legal grounds and solicited contributions for legal defense; Judge Title upheld this act and stated that Mr. Armstrong could not solicit defense funds from the Church membership.

3. The receiver used a Church ministry list to send a Mailgram mistating a court order. Judge Title acknowledged the incorrectness of the Mailgram but stated that the receiver could use Church membership lists to communicate with Church members on "business and financial matters." This is clearly prohibited by *NAACP vs. Alabama*, 377 U.S. 288 (1964).

4. The receiver has filed a motion to suspend Mr. Rader from all his duties despite Mr. Armstrong's desires to the contrary.

5. The receiver is spending Church funds contributed for religious purposes at the rate of \$25,000 per week.

In short, virtually every constitutional guarantee of both personal and religious freedom has been violated by the State and its court-appointed receiver based upon no more than allegations by a handful of persons, each of whom has an ax to grind, especially Garner Ted Armstrong. That the State should allow itself to be a part of such a conspiracy is intolerable in any context; when a Church is involved, it is heinous.

The issue is not, as the California attorney general attempts to frame it, one of simple "accountability." Mr. Armstrong, Mr. Rader and all others working in and for the Church are, of course "accountable" to God and, with respect to Mr. Rader and other employees, to Mr. Armstrong. Moreover, they also are "accountable" to Church members in the sense that the members are free to examine their conduct for themselves and, based on that examination, continue or cease to donate funds to the Church.

By virtue of the Church's extensive publishing and electronic media activities, its members for years have known of the activities of which the State now complains. That they have continued to donate in ever-increasing amounts is perhaps the most persuasive testimony and expression of their faith and trust in the Church, its Work and its leadership.

The State has no right to invade, seize and desecrate the Church because of the alleged improprieties of Mr. Armstrong, Mr. Rader or anyone else. Can anyone imagine a receiver taking over General Motors *ex parte*, without notice, because of alleged antitrust violations? Or taking over Columbia Pictures because of alleged defalcations and other improprieties by its executives? Why, then, take over a Church, the last place government should invade? To do so is all the more contemptible when one considers that the State's action was taken on the mere accusation of six dissident former members who are attempting to use the attorney general's office as a sword to further their own ends and gain control of the Church.

This is not the People's Temple. Mr. Armstrong is not Jim Jones, Reverend Moon or any other "cult" leader. The Church and Mr. Armstrong have carried out their Work for over 40 years and have the highest of reputations. Neither Mr. Armstrong nor Mr. Rader has engaged in any improprieties. If the State feels to the contrary, it may proceed in the proper forum in civil or criminal actions. However, the Constitution commands that the State cannot proceed as it has done, and that the receiver cannot be permitted to continue to oversee the destruction of the Church.

Letters TO THE EDITOR

Credibility gap

For those of us who live a thousand miles from headquarters, we really appreciate your openness in the Jan. 15 edition of *The Worldwide News*. Open communication can do much to strengthen the membership. However, there is a problem we would like to call to your attention.

The L.A. [Los Angeles] *Times* is available where we live. We had three articles from the L.A. *Times*, which you also printed in *The Worldwide News*. Mr. [Herbert] Armstrong has always said to prove what he says and to look it up in our own Bible. So we looked it up in our own newspaper. When comparing the three articles to those you printed, I found 11 omissions in your paper. Only one of these omissions was indicated by the standard editing symbol "...".

At a time when Mr. Armstrong's credibility is being challenged, it would be very helpful to be able to know we are receiving the whole story in *The Worldwide News*. When I find omissions in 10 percent of your paper, I wonder about the credibility of the other 90 percent, which I have no way of verifying.

R.B. Palmer
Tacoma, Wash.

The area newspapers ran with banner headlines and multiple articles, even separate articles in various editions of the papers that came out on the same day, in their attempt to keep up-to-date accounts of the crisis in the Church before the public. The *Worldwide News* asked the *Work's News Bureau* to sift through all

have acted as he did.

I trust that my counsel are, indeed, correct because I would prefer to understand that the corruption in government, that Watergate revealed so very recently to all of us, does not exist in the judicial system of California and in the Los Angeles Superior Court system in particular.

Feb. 16 press statement

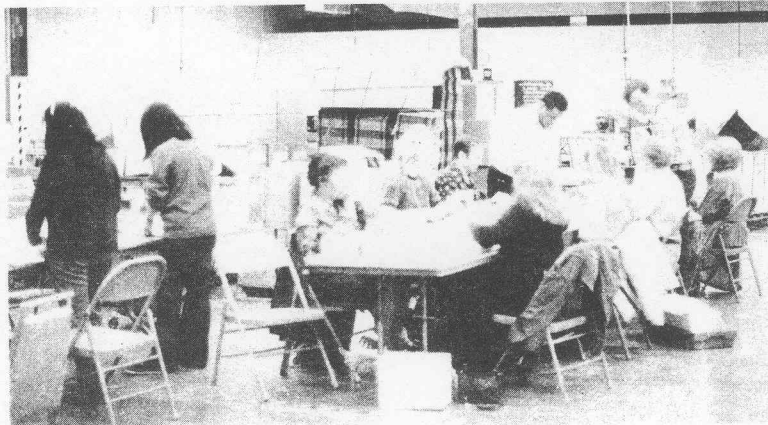
PASADENA — The following press release was released to the media by Stanley R. Rader at a press conference Feb. 16.

Last week I disclosed the discovery of a reporter's transcript of an improper hearing granted by Judge [Jerry] Pacht in his chambers on Jan. 2, 1979. Present at the improper hearing were the deputy attorney general, Mr. [Lawrence] Tapper, the would-be receiver, Mr. [Steven] Weisman, and two attorneys representing the plaintiffs, Mr. [Hillel] Chodos and Mr. [Hugh John] Gibson.

This hearing violated judicial procedure and ethics because it was held before any complaint had been filed and before Judge Pacht had any jurisdiction or right to discuss the matter with anyone.

Consequently the matter has been brought to the attention of the Commission on Judicial Performance as well as other appropriate authorities.

However, notwithstanding the aforesaid, I have been advised by my counsel that Judge Pacht is not the real villain of this sorrowful episode. Rather, they urge, that Judge Pacht was as much a victim as was the Church, the brethren of the Church and the officials of the Church — because it was Mr. Chodos and Mr. Tapper, along with Judge Weisman, who deceived, deluded and duped Judge Pacht — who otherwise, in the opinion of my counsel, would not



VOLUNTEERS — Headquarters brethren and students assist in the first-class mailing of 86,000 copies of the *WN* to members and co-workers. The Postal Center reports the Feb. 5 issue was mailed in record time because of their aid. [Photo by Dexter Faulkner]